

BF 879

.W65

Copy 1

BF 879

.W65

Copy 1

WICKES'

ILLUSTRATED PHRENO-CHART
AND
COMPASS OF LIFE.
PHRENOLOGY AND PHYSIOGNOMY.

"THE HUMAN FACE DIVINE."

SIGNS OF CHARACTER, and how to
read them on Scientific Principles.



ABRAHAM LINCOLN.

PHRENO-PHYSIOLOGY.

HOW TO CULTIVATE, DEVELOP AND IMPROVE THE
BODY AND MIND.

PSYCHOLOGY,

"THE SCIENCE OF THE SOUL,"

INCLUDING MAN'S SPIRITUAL NATURE, UNFOLDED
AND EXPLAINED IN THE MOST PERFECT HAR-
MONY WITH THE HIGHEST CHRISTIANITY.

816

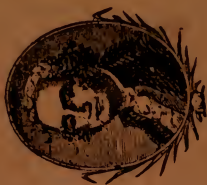
March 21. 1865

SCIENCE of MAN.

PROF. WICKES' CHART AND COMPASS OF LIFE.

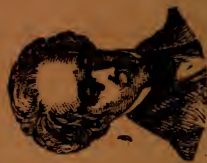


VICTORIA AND ALBERT.



WASHINGTON.

New System of Phreno-Physiognomy



COMBE.



DR. GALL.



SPURZHEIM.



BRAIN IN THE SKULL.



QUEEN VICTORIA.

“THE PROPER STUDY OF MANKIND IS MAN.”

2 Peter i. : 10. Heb. x. : 16. Eph. iv. Rev. iii. : 20.

ILLUSTRATED
PHRENO-CHART
AND
COMPASS OF LIFE.

A Condensed Synopsis of the Science of Mind,
A New System of Phreno-Physiognomy,
ORIGINAL, SCIENTIFIC CLASSIFICATION OF THE PHRENO-
ORGANS.

WITH MANY NEWLY DISCOVERED FACULTIES.

THE poles of all the organs of the Brain and body center in the Face, and form the
features, by which the Character, Talents and Capabilities can be told instantly.

BY EDWARD Z. WICKES.



Self-knowledge is the key to success.
The Science of Mind is central truth.
Know and be true to Thyself.

Make thy calling, or sphere of action, sure.
Let nothing prevent the growth of spirit.
Covet and culture the best gifts.

Cultivated talent is inexhaustible wealth.

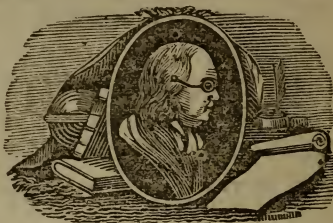
PUBLISHED BY THE AUTHOR.

[Copyright secured.]

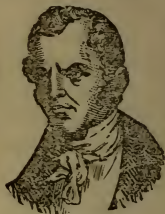
277 61



COMBE.



FRANKLIN.



SPURZHEIM.

Outline of the Phreno-Character, Talents, Capabilities, and Business Qualifications of

As inferred by E. Z. WICKES, Practical Phrenologist and Physiognomist, according to his new system of Phreno-Physiognomy.

Together with his Phreno-Medical advice how to cultivate and change the quality of SOUL, and improve the body and mind; how to restrain, blend and modify the temperaments and combination of faculties. Also the defects and constitutional tendencies, and how to correct them according to the laws of Phreno-Hygiene. How to attain health and beauty,—be most successful, harmonious, useful and happy, and make the most of life. What organization, temperament and gifts are most essential and compatible in the conjugal companion. How to win and keep the affections of the same. Answers to queries, etc.

Dictated by Dr. Wickes, this
day of

Written by



"This is the covenant that I will make with them. After those days saith the Lord, I will put my laws into their hearts, and in their minds will I write them."

Phrenology shall teach thee self to quell,
 Thy faults to check, thy virtues to impel:
 If learned aright shall lead thy thought above,
 In reverence to the God of Truth and love.

The Oracles of God are truth and life,
 Cultivated talent is infinite wealth.
 Self-Knowledge is the key to success.
 The science of Mind is central truth,
 Obedience to Law eternal life.

E. Z. W.

EXAMINATIONS AND PHRENO-CHARTS.

EVERY YOUNG MAN—and woman too—wishes to know with certainty in what Calling or Pursuit in life he can accomplish most, do the most good, serve his friends the best, obtain a competency; provide liberally for the wants of himself, family, and others who may be dependent on him. He desires to place himself in that position for which he is by nature and acquirement best fitted, and in which he may without doubt or experiment, SECURE

SUCCESS IN LIFE.

FEW men in the ordinary pursuits of life come up fully to their real capabilities. It is true that some, by mere accident or good fortune, without any very definite knowledge of their own mental powers, stumble upon a situation to which they happen to be well adapted, and in which without a struggle or seeming effort, they rise to eminence.

THEY are said to be "lucky," while thousands of other men, more highly educated, and with force and energy of character, pursue respectable though tiresome and "up-hill" employment, chosen without regard to their adaptation to it, which brings them "neither honor nor profit." These get a living, while many more drag on an unhappy existence, complaining of their hard lot, and end their days in sore disappointment, pronouncing life a failure.

We have a remedy for this. It is SCIENTIFIC and therefore RELIABLE. By the aid of Phrenology the true character with all its capabilities can be indicated; the most suitable calling, profession or occupation to which each person is adapted, and in which he may best succeed, can be plainly pointed out, and you, reader, may thus learn

HOW TO RISE IN THE WORLD,

and thus make the most of your talents. It is through the aid of Phrenology, Physiognomy and Physiology.

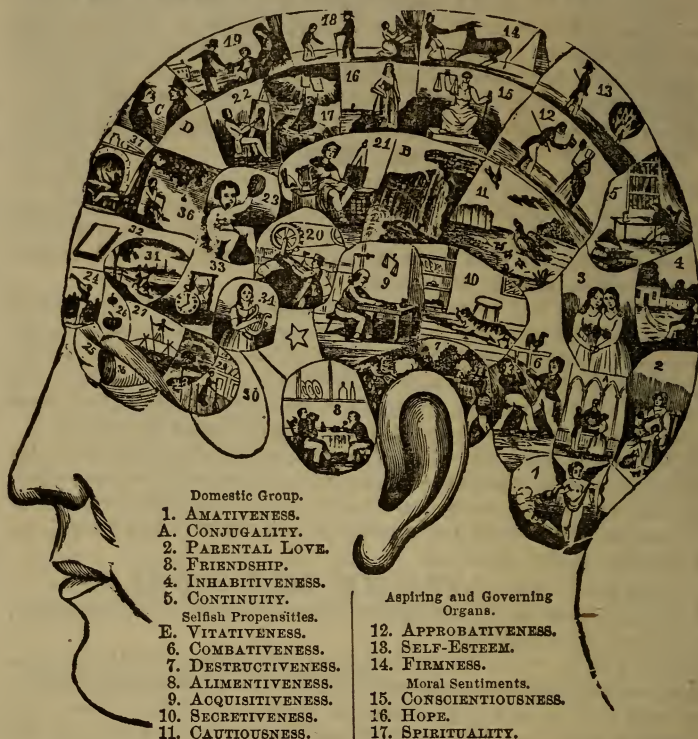
Parents wish to INSURE for their children all the blessings which judicious training and right direction can secure, and there is no other means whereby these ends may be so surely attained as by the aid of this science. By having their characters fully described and carefully written out, you will have before you a "chart" which will serve to keep them in the right direction, to avoid the quicksands and the rocks on which too many unfortunate human barks founder and are lost. But the question is repeated,

WHAT CAN I DO BEST?

Can I succeed as an Attorney, Artist, or Author? as a Banker, Bookseller, or Blacksmith? a Carpenter, Cashier, Clerk, or Chemist? a Dentist, Designer or Diplomatist? an Editor, Engineer, or Explorer? a Farmer, Fisherman, or Florist? a Grocer, Geographer, or General? Can I Invent, Lecture, or Legislate? Can I succeed as a Manufacturer, Merchant or Machinist? In Navigation, Oratory or Painting? As a Preacher, Physician or Printer? As a Poet, President, or Policeman? A Sailor, Soldier, or Sculptor? A Teacher Tragedian, or Tailor? A Writer, a Warrior, a Watchmaker or a Watchman? Pray who can tell, with scientific certainty, What I can do best?

CALL ON PROFESSOR WICKES, and obtain his PHRENO-CHART AND COMPASS OF LIFE, have your head examined, your character written out in full, with a chart of your developments, and you may then know for a certainty what you are, as compared with others; what you can do best, and how you may "rise in the world," and turn all your talents to the very best possible use. The cost for the service will be comparatively small, while the benefit derived would be of great value to any individual.

SYMBOLICAL HEAD.



Domestic Group.

1. AMATIVENESS.
- A. CONJUGALITY.
2. PARENTAL LOVE.
3. FRIENDSHIP.
4. INHABITIVENESS.
5. CONTINUITY.
- Selfish Propensities.
- E. VITATIVENESS.
6. COMBATIVENESS.
7. DESTRUCTIVENESS.
8. ALIMENTIVENESS.
9. ACQUISITIVENESS.
10. SECRETIVENESS.
11. CAUTIOUSNESS.

Aspiring and Governing Organs.

12. APPROBATIVENESS.
13. SELF-ESTEEM.
14. FIRMNESS.
Moral Sentiments.
15. CONSCIENTIOUSNESS.
16. HOPE.
17. SPIRITUALITY.

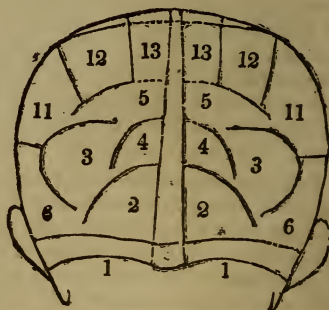
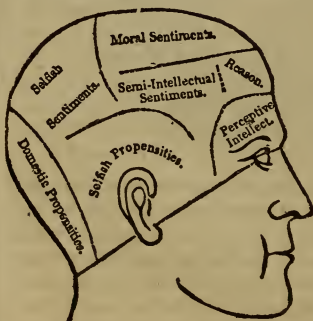
18. VENERATION.
19. BENEVOLENCE.
Perfective Faculties.
20. CONSTRUCTIVENESS.
21. IDEALITY.
B. SUBLIMITY.
22. IMITATION.
D. AGREEABLENESS.
23. MIRTHFULNESS.

Perceptive Faculties.

24. INDIVIDUALITY.
25. FORM.
26. SIZE.
27. WEIGHT.
28. COLOR.
29. ORDER.
30. CALCULATION.
31. LOCALITY.

Literary Faculties.

32. EVENTUALITY.
33. TIME.
34. TUNE.
35. LANGUAGE.
Reasoning Faculties.
36. CAUSALITY.
37. COMPARISON.
C. HUMAN NATURE.



LOCATION AND CLASSIFICATION OF THE FACULTIES.

P R E F A C E.



GALL.



SPURZHEIM.



COMBE.

THE TRIUNE PHRENO-PHILOSOPHERS.

A NEW SYSTEM OF PHRENO-PHYSIOGNOMY, AND MANY NEWLY-DISCOVERED PHRENO-ORGANS.

HAVING devoted more than twelve years to investigation, travel, observation and inquiry, as a student of the Science of Mind, this system is the result. I ask that it be examined thoroughly. Let not friendship favor it, nor charity spare its faults; but let the keen edge of truthful criticism lay bare its defects with remorseless justice; error deserves no friends, and truth can safely bid defiance to all its enemies. I have no selfish wish to propagate doctrines, merely because they are my own. No one can be more eager to worship in the temple of truth, no one more desirous to sacrifice his own egotism at her shrine.

All human performances are necessarily imperfect; but I doubt whether in the whole round of the sciences anything more beautifully systematic can be found, than is exhibited in the arrangement of the Phreno-organs as thus set forth.

The study of human nature, has, in all ages, been deemed of the very first importance, and called into vigorous action the master minds of every civilized nation. But the numerous systems that have been successively produced and abandoned, afford sufficient evidence that the great fundamental principles of human nature have never been discovered. Some philosophers had shut themselves in their closets, and endeavored, by reflecting upon the operations of their own minds, to frame a system of mental philosophy which would apply to all mankind. But the result was that they only acquired an imperfect history of a few of their own mental powers, while they remained in total ignorance of the causes which produce the great diversity of human character.

Others have endeavored to acquire a knowledge of man by traveling, and mingling with all classes and conditions of the human race. These were more successful; but however much knowledge might, by the experience of a whole life, be acquired in this manner, it necessarily died with the individual, as it was of such a nature that it could not be communicated.

Anatomical investigation is a method of studying human nature; but although this leads to more correct conceptions in regard to the functions of the body, it sheds no light upon the operations of the mind. The study of Physiognomy, is another method; it has been pursued since the days of Aristotle, Theophrastus and Zopyrus, among the ancients, to the attempts of Camper and Lavater of our own day; but the real success which has attended the labors of phy-

siognomists, is really owing to their approximation to the great truths of Phrenology though they were utterly ignorant of this science. By examining the work of Camper and Lavater, it will be found that the few useful truths which they contain are based upon the principles explained in this work.

The foundation of Phrenological science was laid by the discoveries of F. S. Gall, a native of Germany, who was born March 9th, 1757. His attention was first directed to the subject while a school boy, from noticing the singular circumstance that those boys who committed the words of their lessons to memory with the greatest ease, had prominent eyes. He next observed that those who excelled in the memory of places, had a peculiar prominence upon the forehead. After leaving the University, he commenced the practice of medicine. He was now a man of science—his very profession led him to study human nature in connection with the human constitution—and he began to reflect—"If the prominence of one part of the head indicates one talent, and the prominence of another part indicates another, may not all the talents and dispositions of men be indicated by the development of different parts of the head?" The suggestion seemed plausible. He accordingly, having vainly examined all the authors on mental philosophy, began the observation of heads of peculiar characters. He was successful, even beyond his most ardent hopes; for he soon discovered external indications of talents for painting, poetry, and the mechanic arts, besides several of the moral and animal propensities. Gall's first publication on the subject was in 1798. He very naturally failed to give system to the facts which he had discovered; and the names which he gave to the organs were unphilosophical. In 1801, fortunately for the science, John Gasper Spurzheim, also a German, became a pupil of Gall, and in 1804 was admitted as his partner.

In 1802, the lectures of Dr. Gall at Vienna, which had continued for five years, were prohibited by order of the government, obtained through the influence of the clergy. In 1805, Gall and Spurzheim left Vienna, and traveled to some of the other cities of Europe, lecturing upon and disseminating their doctrines. In 1807, Gall arrived at Paris, and remained there until his death, which took place in 1828.

Spurzheim dissolved his partnership with Gall in 1813, and in 1814 visited Great Britain, lecturing in the principal cities.

In 1817, he returned to Paris. In 1824, the lectures of Gall and Spurzheim at Paris were prohibited by an order of the government. Spurzheim again visited Great Britain in 1825, where he afterwards spent most of his time until June 20, 1832, when he sailed from Havre, and arrived at New York, August 4. He remained in New York until the 11th, when he proceeded to New Haven. On the 16th he left for Hartford, and from that city he went to Boston, where he arrived on the 20th. He gave a course of lectures in Boston, and another at Cambridge. This was the last labor of Spurzheim in the cause of science. A slow, continued fever, not at first considered dangerous, finally proved fatal, and he died at Boston, Nov. 10, 1832.

No man was ever more sincerely lamented. The most distinguished tokens of love and regard were extended to him while living, and the highest testimonials of grateful reverence followed him to the grave. His beautiful monument at Mount Auburn, is but an emblem of the pure affection with which his memory is cherished. The marble may perish, and the place of burial be forgotten,

but the names of Gall and Spurzheim are immortal. They must always be associated with principles that will be known and appreciated while science has a temple or a devotee on the earth.

Dr. Gall laid the foundation of Phrenological science by discovering that where the skull protruded in a peculiar manner, the character and talents of the individual were indicated by the protrusion.

Upon a careful examination, he ascertained that the protrusions of the skull were generally caused by developments of portions of the brain immediately beneath; these portions he called Organs. His examinations of the brain led him to the important fact, that its principal internal parts are constituted of fibers extending from the circumference of the brain to the central medulla oblongata, and that these fibers were crossed by others which proceeded in an opposite direction. Dr. Gall took a profound view of the subject, and conceived that, in consequence of his discoveries a great revolution must take place in the science of the mind. He proceeded to learn the truth by observations made upon animals and men—upon the living and the dead—upon sculptured busts and painted portraits; and after a whole life spent in laborious researches, with the assistance of his distinguished pupil, Dr. Spurzheim, he succeeded in placing the science upon a solid and enduring basis. It had imperfections—it was mingled with error—a part only of the truth was known, but enough was disclosed to show that all previous systems were false, and that the right path had at length been discovered. No one was more sensible than Dr. Gall himself, that the science was imperfect. He did not attempt to arrange and classify the organs upon any philosophical plan, for he had not obtained a sufficient number of facts. He was not a friend to new theories and schemes, the results of mere human ingenuity, but labored with incredible patience and industry to discover the laws which the Almighty had ordained to regulate the science of mind; and he continually insisted that carefully observed facts are the only sure elements of science, and the only reliable indications of the natural laws which God has established in the constitution of man.

Dr. Spurzheim attempted to systematize the discoveries of Gall and himself, and to reduce them to a science. He divided the organs into two grand divisions, one of which he denominated the Intellectual faculties—they are located in the forehead. The other grand division he denominated the Affective faculties. He sub-divided the Affective faculties into Animal Propensities and Moral Sentiments, and ascribed certain peculiar emotions to the moral sentiments, (located in the upper part of the head) which he supposed that the animal propensities (in the lower part of the head,) did not possess.

Nearly all the phrenological writers, (in our language at least) have agreed with Spurzheim in his arrangement and sub-divisions. (See cuts.)

The mantle of Gall and Spurzheim rested upon the immortal Combe who became the great moral phreno-philosopher of his age.

In Europe there are some indications that Phrenology will be permanently established upon the institutions of learning. I understand that Dr. Robertson, of Paris, has, by his will, left \$60,000 to the Edinburgh Phrenological Society, and I have also been informed that a Professorship of Phrenology has been established in one of the Universities of Scotland. In this country a conviction is settling in the minds of all educated and thinking men that the principles and leading facts of phrenology are true.

Introduction.

THIS "MINIATURE CHART AND COMPASS OF LIFE" is designed as a Mirror of the Soul of the INDIVIDUAL for whom it is marked ; to reflect a perfect image of the entire character in miniature ; to give a delineation or analysis of every mental power and business qualification ; to guide and direct in life's struggling battle ; point out the road to Health, Harmony, Success, Happiness and Eternal Life.

It is needless to enumerate the immense benefits that any one may derive from a correct knowledge of himself. How few know themselves, or form a correct estimate of their own capabilities for any pursuit in life, or understand how to change the temperaments, cultivate deficient faculties, or make the best use of their gifts.

Make your calling, election, or profession sure.

Endless Progression or Eternal Death is the destiny of Man.

The SCIENCE of MIND is the key to all truth.

True wealth is inexhaustible.

Our talent is never less by imparting to others.

Success in life depends upon a right direction of talent. Youth is prophetic. Every individual has his peculiar gifts and calling. Covet earnestly the best gifts, yet despise not the one talent. The humble violet contrasts beautifully with the queenly rose ; the strawberry which ripens so lowly in the grass, is more delicious than the acorn upon the lofty oak. None are great in all things, where there is a hill there is a valley ; a gift, a deficiency.

Woman is more intuitive than man, because finer and more sensitive. Intuition is often superior to reason. The soul has feelers, coming events cast their shadows before. Spiritual intuition is living faith in God.

A high head indicates aspiration, faith, hope charity ; these are the highest faculties of the brain ; they give the greatest liberty, scope and enjoyment to the mind. As the blood, which is the life element kept in operation by the constant action of the heart and lungs, must pass through all the lower faculties before it can reach these, so by their cultivation we harmonize and perfect the whole man.

We should be sons of God, with all the temperaments, and faculties blended and harmonized like the colors in light. The different faculties of the mind are but different grades of love. The world is full of beauty when the heart is full of love. "God is love." Thus in man is created the image of God.

The brain is attractive, positive and negative, evolves magnetism and electricity, is controlled by the mind or spirit, and thus keeps up the perpetual motion of the nervous system. The more sensitive a person becomes, the more susceptible of magnetism and psychological influence. The mind is like a harp of a thousand strings, composed of as many faculties as there are attributes in Deity, and capable of discerning and comprehending the truths of the Universe. Truth is a unit, and God is a unit. Truths cannot conflict. No revelation or construction of Scripture conflicting with known truth can be of God. God is not the Author of confusion but of peace. The spirit of truth will teach us all things. "He is a Freeman whom the truth makes free."

PHYSIOLOGY in its relation to the laws of life, is the science of the functions of the entire Natural Man. PHRENOLOGY is that part of Physiology which embraces the brain and nervous system, through which the mind is said to be manifested. PHYSIOGNOMY is the art of discerning character by the external signs of the countenance. PSYCHOLOGY relates to man's spiritual nature, or to the science of the soul. BIOLOGY, the science of life, is only another name for Physiology, and may be used synonymously therewith.

This little volume is intended as "The Compass of Life, and Miniature Phreno-Chart of the Mind." It will point out the way, and direct the mariner on life's troubled sea; be a sure and safe guide through the storms and trials of the voyage. When the Heavens are black with disappointment and the earth rent with volcanic fires, this will be the anchor of hope, the rule of faith and practice, (to those for whom it is correctly marked) founded in the oracles of God within; the law of love in the mind; the first principles of eternal truth; the unchangeable laws of mind and matter.

It will show the harmony and unity of Truth, Science and Revelation,—heralding the dawn of a better day, when earth shall be wedded to heaven. Nothing benefits the mind so much as a clear comprehension of its own peculiar powers. Nothing cultivates it so much as the effort to use those powers when recognised—to impart the jewels of thought and experience—the endless variety of truths we have gathered in life's dear school, where the Almighty has moulded us for our especial work.

It is criminal to hide the gifts and talents God has bestowed upon us. We should labor to enrich and enlighten each other; our light is never less by lighting our neighbors.

We therefore send forth our "Chart and Compass" as an effort of our youthful mind, hoping, dear reader, you, and all who may candidly peruse these pages, may be blessed and assisted by them in life's battles. We have gathered very many golden items and gems of truth along our checkered journey of life—carefully examined every known system in Europe and America—and have pursued the study of mind for many years with patience and perseverance; visiting in our varied researches the asylums and prisons of our country, and laboring with energy and industry to teach and establish our new system of Phreno-Physiognomy. We challenge objection and court criticism. We aim to be original, earnest and practical; and have many friendly testimonials received during these years of labor from those who were interested or instructed by our Lectures and examinations. Like the bee, we have gathered treasures from every flower, endeavoring to condense the essence of other systems and extract the good and truth from all. Nevertheless, the work being somewhat hastily written, during the changes and fatigues incident to a traveler's life, undoubtedly contains some errors, which to the jealous eyes of those who do not sympathise with the views of the author, may afford room for unkindly criticism. We hope, however, to perfect ourselves, and at a future period issue our "Illustrated Symbolical Phreno-Chart and Compass of Life" as the most complete and interesting work of its kind ever presented to the public.

We design to illustrate the "Symbolical Phreno-Chart" with appropriate steel engravings, original cuts, and portraits of notable characters now living. This work is intended as a kind of introduction to the forthcoming volume.



"This is the covenant that I will make with them. After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them."—Heb. 10 : 16.

The Science of Mind is the key to all truth.

Self-knowledge is the first step to greatness

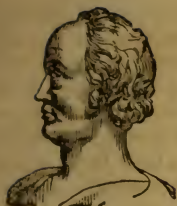
Cultivated talent constitutes the wealth of the soul.

Harmony of Phrenology with the Bible.

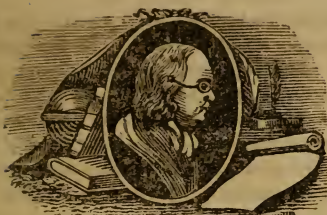
In every age of the world mankind have demanded that every new scientific discovery should be judged by the Sacred Scriptures, and condemned if it did not seem to harmonize with them. Three hundred years ago the teachers of Astronomy were hunted as the enemies of religion ; and less than fifty years ago the Geologist was called an infidel. The recognition of two facts has changed the public sentiment of the religious world, One of these is that the Bible was given us as a guide in morals and religion, and not as a manual of physical science ; the other fact is, that on investigation of the spirit of Scripture and the facts of science, it is found that they do not disagree, and that the latter in many respects tends to corroborate the truth and enforce the claims of the former. This is eminently true of Phrenology, because revelation is a moral, spiritual and passional guide to man, and therefore occupies the same ground as that science which has to do solely with the mental and passional nature. It would therefore be expected that the Bible, in treating of the duties and destinies of the race, would recognise each mental power and passion, each aspiration and emotion ; not only to permit and guide the action of each passion and faculty, but to warn and to threaten against their abuse.

That this is done in express and vivid terms will be observed by perusing the quotations we have made ; and any person familiar with the Scriptures will readily perceive that passages appropriate to each mental organ might have been multiplied to a much greater extent.

That the Bible recognises every passion and faculty which is claimed by Phrenology to be a part of man's complicated mental being, the perusal of the following pages will abundantly attest. In their preparation the temptation has been to extend the quotations. The Bible is full, everywhere, of passages pertinent and beautiful, illustrating the fact that the Divine Author of our being was also the author of that book, which is unsurpassed in its life-like pictures of human nature in all its phases. We believe that the Christian religion has nothing to fear from science ; and as "true religion is central truth, all knowledge should be gathered around it."



GALL.



BENJAMIN FRANKLIN.



WASHINGTON.

A GLANCE AT PHYSIOGNOMY.

"THE HUMAN FACE DIVINE."

THE organs of the brain have their poles in the face, and form the features.

The poles of affection are located in the lips, the size and shape of which indicate the strength and kind. Thin bloodless lips denote want of affection and love. Full, stiff upper lip, firmness; large, rosy lips intense affection.

The size and shape of the nose more than any other facial organ, indicates character. A large nose shows great strength and power; flat wide nose, low, groveling, outlandish desires and inclinations; sharp nose, keenness and penetration. Then we have the high Roman nose, the hooked, eagle nose, the cogitative nose, the snub nose, and the celestial nose, all of which indicate peculiar characteristics. Large nostrils indicate strong lungs, which impart oxygen, life, and activity to the system. Man should breathe through the nose and not through the mouth. Napoleon, in making choice of his generals, was governed by the size and shape of the nose.

Nature is true to herself; she compels every individual to carry his character at mast-head. The more man resembles the lower animals, the more like them in character; some men have the mark of the beast in the forehead.

The eye is the mirror of the soul, and reflects every passing thought.

Fine hair and skin denote fine feelings and most exquisite sensibility; thick neck and heavy beard, sexual power; a large bloated face, gross, sensual mind; full, round cheeks, strong digestive organs; flat, sunken cheeks, dyspepsia; sunken temples, liver complaint.

The voice, gesture, hand-writing, walk, carriage, etc. betray character. The voice of love is sweet and gentle as a dove; there is the harsh, grating tone, the soul stirring music, the snarling scold, and the commanding eloquence; while the roar of the lion, the bray of the ass, the hiss of the goose, and the hoot of the owl, are all characteristic, and have their corresponding resemblances in the different voices we daily hear.

Fine, well formed letters indicate polish and refinement, and vice versa.

The head is thrown in the direction of the strongest faculties. The intellectual carry the head forward, the selfish and conceited, backward.

A square, prominent chin, indicates promptness and tenacity. Small, retreating chin, fickleness, and inconstancy. The poles of government are in the chin.

The distance from the ear to the center of the forehead, is the measure of mentality. The ear is distended in the direction of the strongest faculties.

If the eminent Lavater was not the author, he certainly was the individual that gave prominence to the science of physiognomy in Europe.

Though hardly acknowledged as such in America, nevertheless physiognomy is a science having a basic formation in the human constitution ; and every man, though nominally denying, is, to some extent a practitioner thereof, judging of earth, sea, sky, rocks, grasses, grains, as well as faces, from external appearance. Every imprint, furrow, angle, curve, or line upon a mortal's countenance symbolizes some trait or quality of soul. Accordingly the practised anthropologist prefers reading men from their facial angles rather than their brain organs. Not that I undervalue phrenology ; it is the twin-brother of physiognomy, and they are mutual helps in the practical solution of the Greek inscription, "Know Thyself."

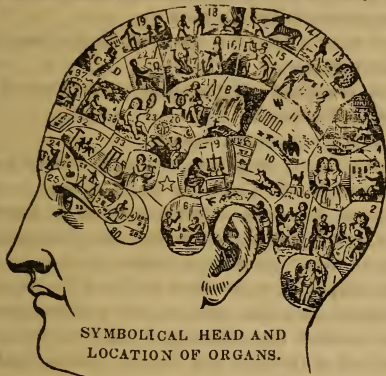
In the perfect character, the forehead equals in surface the face. The more it predominates over the face, the more the intellectual, moral and spiritual nature predominates over the lower and physical, and vice versa. In all the lower animals the face greatly predominates over the forehead, and the forehead itself is covered with hair, indicating the blind nature of their directive talent. The farther we go down in the scale of humanity the more the face and head resembles that of the lower animals. The face greatly predominates in all the passionate, savage, and half-civilized, races. The more highly cultivated, the sharper and more symmetrical the features become. The higher, broader and deeper the forehead, the more it predominates over the face. This is the Eden of the mind—the garden of the soul—the focus of all intelligence. By it we determine the quantity, quality, and variety of talent possessed by any individual. The mind is like a garden, and requires to be cultivated as much as the soil. The deeper and richer the uncultivated soil, the more its tendency to produce weeds, thorns, briars and brambles. It is precisely so with the garden of the mind. The more vigorous and active, the stronger and finer the mind of the child, the more restless, uneasy and mischievous it will be. In many respects the mind resembles the description of the garden of Eden,—watered by the rivers of blood from the heart, which is divided into four heads. The garden of the mind thus constantly refreshed with the elements of growth and life from the perpetual operation of the heart and lungs, produces every conceivable variety of fruit which is desirable for food and pleasant to the eye. In the midst of the garden the tree of knowledge occupies the most conspicuous place. The knowledge of good and evil comes of the perverted gratification of the faculties of the mind. It deranges and destroys the functions of the soul. The wages of sin is ever death.

The curse ever accompanies violated law. We cannot partake of the knowledge of good and evil without a fall. The greatest commandment ever given to man is, "Be true to thyself, and let nothing stand in the way of the growth of thy spirit." The legitimate and harmonious gratification of every faculty is right.

The uncultivated talent will ever be taken away and given to another. God is a great economist. The tree of life springs up in the soul, guarded by the two-edged sword of necessity, which turns every way to protect the paths of virtue and truth. Necessity is the mother of invention. Man is ever driven forth to cultivate the back ground of his nature. Only the Redeemer of peace and love can unite the conflicting faculties of the mind—the jarring tendencies of the soul. Man is created in the image of God, for God is love. The natural, selfish, and perverted man is a bundle of hate and antagonism. It is difficult to find any other name than that of Love for the faculties of the mind, from

the lowest physical love of the sexes, to the highest or supreme love of God. Upon love to God and man hang all the law and the prophets. Cultivated talent constitutes the wealth of the soul. This is the true, inexhaustible riches of the mind, the only treasure worth living for. The more we give of this wealth, the more we have left to give. Our light is never lessened by lighting our neighbors. The best investment ever made is in the mind. Lay up thy treasure within, where moth and rust doth not corrupt, nor scoundrels plunder and steal. These jewels of the mind we carry beyond the tomb. Every faculty of the soul proves the divinity of man, and the eternity of Life.

Evidences of Phrenology.



PHRENOLOGY is the science of mind. It treats of the several mental faculties, and traces them to their respective organs—the convolutions of the brain. The relation existing between the mind and its material organ, the brain, belongs to that class of truths which though co-eval with mind itself, yet were left for man to discover by his own research.

The revolution of the planets round the sun has doubtless continued since their existence; yet it was left for Copernicus and others to search out and reveal this now simple truth.

The laws which regulate the planetary systems have ever operated as at present; yet these were unknown until Newton was raised up to trace them.

The blood in the human frame has circulated in the same way ever since man was brought into existence; yet this was a hidden mystery until Harvey, by his superior penetration, brought the whole to light.

So of Phrenology. The brain has ever been the organ of the mind; and upon its development, shape, and quality, the mind has always depended; yet no man could understand, much less explain this, until Joseph Francis Gall, of Vienna, with a mind constituted, apparently, for the express purpose, became the instrument to discover and present the important truth.

Man is a twofold being, composed of mind and body. The mind is the principal or substantial part—the part that hears, sees, tastes, smells, loves, hates, thinks, reasons, wills, and understands; but it is entirely dependent on the body for its ability to do these things in this material world, as is evident from the fact, that, without the eye of the body, the mind cannot see the sun, or anything in the material world, neither can it hear without ears, or feel without

nerves, and so on. Hence the necessity of noticing the body, in its various conditions, as the first step in investigating mental phenomena. By this mode of investigation we have established, by a great number of facts, the following principles :—

I THE BRAIN IS THE ORGAN OF THE MIND.

Where there is no brain there are no mental manifestations. Idiots possess very little brain compared with other men. This will be readily seen by comparing the heads of Washington, Franklin, and other distinguished men with idiots; also by comparing those nations who have large heads with others having small ones, the former will be found to rule the latter. The English and Hindoos are in point, where a few hundred rule as many thousands.

It is proved also by the following facts :—

Injuries upon the head affect the mind, while the same injury upon other parts will leave it unimpaired ;

The mental faculties appear and disappear at the time of the development, maturity, and decay of the brain ;

Disease upon the brain produces insanity ;

Mechanical pressure upon the brain destroys all mental power.

II. As the mind cannot be a unit, or single faculty, but a combination of faculties, its instrument, the brain, must consist of as many organs as there are faculties. This is in accordance to the law which assigns to every member of the body a separate duty. As the eye and ear have separate duties, and can never discharge the duties of each other, so the different convolutions of the brain have their separate functions, and can only perform them.

It must be borne in mind, that, although the several organs which constitute the brain are connected at the base, yet they act independently, and oftentimes in direct opposition to each other.

For instance : Acquisitiveness prompts us to acquire and lay up property, while Benevolence would bid us distribute it to feed the hungry and relieve the suffering. Destructiveness gives energy, makes us hasty and passionate, while Cautiousness would make us prudent and careful. Self-Esteem tends to pride, while Reverence leads to humility. Thus the organs, acting in their respective capacities, combining in various ways, give the endless variety of character observable among men.

The plurality of the faculties is also proved by dreams, where some organs are asleep while others are awake ; hence the incoherency of dreams.

Again, it is proved by our ability to do several things at the same time.

The same is proved by monomania, or partial insanity. In these cases, one organ, or one set of organs is diseased, while all the others are perfectly healthy—as in the case of the individual who imagines himself the true God, and will threaten to call out his army to destroy all who will not acknowledge his supremacy. Here the organ of Self-Esteem is not only very large, but is also diseased.

Farther proof of the fact that different organs of the brain perform different offices, may be drawn from the effect which injuries upon the brain produce. Thus, when a part of the skull has been broken in, so as to press upon the brain, the organ which is pressed loses its power, and on removing the pressure the mental power returns. When the skull has been removed from the organ of Firmness, pressure upon this part of the brain destroys the balance of mind. In another case the skull was removed from the organ of Language and

Individuality, and when the finger was pressed upon the brain, the lady could not call by name her most intimate friends. On removing the pressure her memory returned.

III. The size of the brain and of the several organs will be a measure of their power when all other conditions are equal.

This universal law of matter, that size is a measure of power, will apply to the brain as well as to other parts of the system. It is this law which enables the phrenologist to judge of the character of the person by the size and shape of the head. A large, and well developed form is admitted by all to be an indication of physical power; so a large and healthy brain is equally an index of a powerful mind. And by the same principle, as a large and well-formed hand is more powerful than a slight and delicate one, so any mental organ will be strong in proportion to its size.

Applying this law to the brain as a whole, we find that Bacon, Washington, Franklin, Gall, Bonaparte, Brougham, and the distinguished men of all ages, have possessed large heads, and not an instance can be found where a decidedly great man has possessed a small head. Applying it to distinct parts, we find that those men who have manifested EXTRAORDINARY faculties have always possessed the respective organs in a corresponding degree of development.

The question may be asked, What shall be done with heads where the propensities predominate? Others may ask, Does not phrenology tend to fatality? or are we to be held responsible for the shape of our heads? An answer to these questions may be found in the following statement: We have the ability to alter the shape of our heads. This point is now well settled. Thousands of instances might be cited, where long continued exercise has caused certain organs to grow, even after the person had arrived at the age of thirty years. Spurzheim mentions the case of a gentleman in England, who, to test the truth of this statement, had a cast of his head taken, and then directed his attention to some new pursuit; and at the end of a year had another cast taken, and thus on, until he had five different casts, and by comparing found that the first and last differed so materially that one would hardly believe they ever belonged to the same individual.

The skull presents no barrier to the growth of the organs of the brain, for the brain gives shape to the skull, and not the skull to the brain. In the infant the brain is first formed, and the bony deposition of the skull takes place afterwards, and it is not until some time after birth that the skull is perfectly formed. In the adult the skull, as well as the brain has its nourishing blood-vessels, and both receive their growth simultaneously.

Let not individuals be discouraged because the growth of the organs is slow and almost imperceptible; they cannot be altered in a day, nor in a month; but years are sometimes necessary to bring about a material change.

Upon the same principle if we suffer our mental faculties to remain dormant they are generally weakened, until complete degeneracy is produced through want of exercise. The mind of man is never at rest; it is either rising higher and higher, to the highest state of mental elevation, or it is sinking lower and lower, to the lowest grade of the brute creation. Be not, therefore, like the slothful servant, who laid his talent up in a napkin, but exert it for the glory of God, and the benefit of the world in general.

If, then, we may alter the shape of our heads, are we not culpable if this be

neglected? That such an alteration can be effected, is only applying a general rule viz : Exercise gives power, and increases the size of any organ—the same law which increases the muscles of the blacksmith's arm, and which makes our right arm stronger and larger than our left. By this rule the organ of the brain which we exercise most, will grow most, and be most powerful.

The PRACTICAL USES of Phrenology and Physiognomy are—FIRST, to teach us how to bring all parts of the system into harmonious and well-directed action. SECOND, to understand the function and uses of each separate organ. THIRD, to enable us to govern and educate each faculty and each propensity, increasing the power of some, and properly directing others. FOURTH, by combining these lessons, it enables us to know ourselves, and also account readily for each motive, thought and act on scientific principles. And, FIFTH, it will indicate the particular calling or pursuit in which each person may be most useful and successful, accomplish most, rise the highest, and do the greatest good in the world. In short, one of its principal missions is to secure "The Right Man in the Right Place."

Attributes of Male and Female Heads.

FIG. 1.



MALE SKULL.

THE Creator has evidently marked out the different spheres in which men and women are best adapted to move, and their heads are found to correspond with these spheres.

Fig. 1 is from the skull of a man, and is a fair specimen of the male head. It rises high from the opening of the ear, *a*, to Firmness, *b*. It is large in the social

FIG. 2.

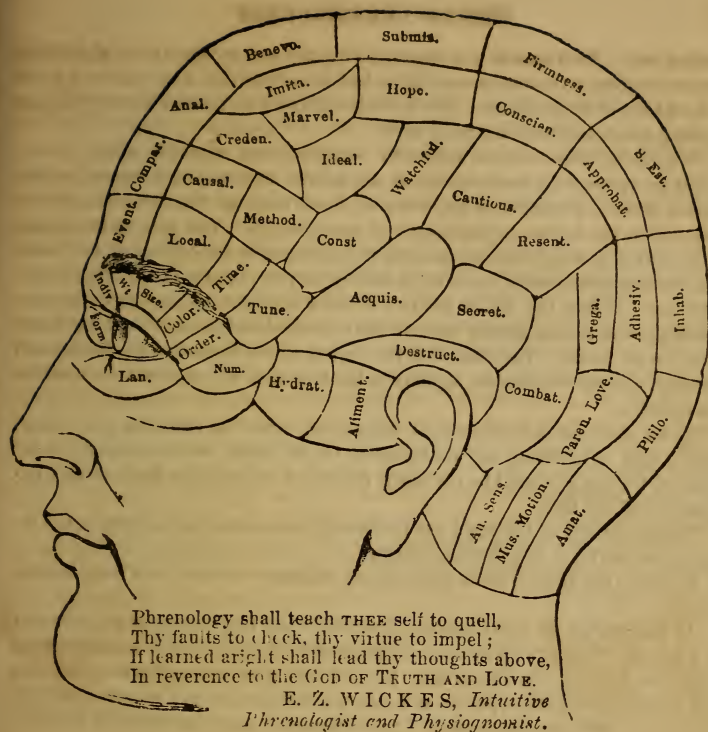


FEMALE SKULL.

region, particularly at Amativeness, *c*. The phrenological organs of force, pride, energy, and self are predominant. Fig. 2 is of a well balanced female skull, and is fine, smooth, and even. The leading developments are at *d*, in the region of Philoprogenitiveness, Adhesiveness, and Inhabitiveness, while at *b* and *c*, it is much less than in the male. At *e*, Benevolence, and at *f*, Veneration, the female is relatively more developed, but less so at Firmness and Self Esteem. *b*.

DIVERSITY.—There are no two persons exactly alike in character or in appearance. We all differ more or less in opinion on most subjects, as we do in size, form, complexion, quality health, strength, and length of life. One person has great bodily strength; one great mental activity. One is original and inventive, another merely imitative. One economical; another prodigal. One is honest: another dishonest. One loves home; another loves to travel. One studies the sciences; another prefers art. One is musical, poetical, and fond of oratory; another disregards them. One is bold, courageous, manly, and self-relying; another timid, irresolute, bashful, diffident and sensitive. Phrenology explains these differences, and points out the means by which to develop harmoniously all the organs of the mind. We CAN improve.

Phrenology reveals character from the shape of the brain, be it broad or narrow, high or low, short or long, and enables us to determine the location, relative size and strength of the different organs. From it we may learn how to develop, direct, and restrain all the mental powers on scientific principles.



First Principles of Phrenology.

MAN IS MIND. The body is simply the instrument through which the mind manifests itself while on earth. Mind is the primal power of the human system, and is manifested through seventy or more organs. Each is primary and independent in its functions, doing its own work, and not doing the work of any other. Each of these mental powers resides in and is manifested by or through a particular portion of the brain. So each organ of the body performs its own function ONLY. The eye sees, the ear hears, the heart circulates the blood, the lungs breathe, the stomach digests; and so the organs of the brain, like so many telegraph wires, each perform their separate functions, and all report to "headquarters;" and as New York is the headquarters of the telegraphic system, so the brain is the headquarters of the nervous system, and each line has its office in it. The power of each organ, all things being equal is in exact proportion to the size and quality of the brain or nerve which manifests it.

The mental powers are possessed in different degrees by different individuals, and also by the same individual. One possesses ten talents, another five.

another one. Each mental power grows stronger and becomes more skillful by proper exercise. Our accountability is just in proportion as we make a good or a bad use of these talents. Each mental power was created for the purpose of doing good, and intended to be used.

Man, being placed in the subjective, objective, and attractive world, is constantly surrounded by and exposed to an infinite variety of influences. "The Mind is Man." The brain is the complex instrument by which he can express from within his desires, inclinations and anticipations. The face is the sensational mirror in which we can discover the influence of the organs of the brain and the impression made upon the mind by its perceptions, retentions and expressions. In fact the face is the true window of the Soul: through its transparent texture we can clearly discern the combined influence of heat, light and sound on the brain. Therefore it is the organs of the brain and the faculties of the mind as their expression appears in the face, that we are about to consider and describe.

As the description of individual disposition cannot be correctly given without the face is included, and its relations to the brain, so the quality and activity of the brain cannot be correctly estimated save by the features and expressions of the face.

The operations of the brain are frequently interrupted by, and under the influence of the body and physical organs.

Matter is the general name given to the substance of which the body is composed.

As there is not an exact amount of matter in any two bodies, nor an equality of size, nor similarity of form or configuration, so there exists a difference in quality or texture, and character. No two are alike in any respect; all men look from different stand points, and through different colored glasses; are controlled by a different combination of circumstances; act from different motives; cannot agree, or see things in the same light.

ESTIMATES OF CHARACTER.

THE judgment of the world in reference to human character is often, perhaps we may say generally—unjust. People take one-sided views of their fellow men and of themselves. Attention happens to be directed to certain points, and the man is judged by them, while other qualities just as essential—perhaps more so—are left out of the account altogether.

Phrenology teaches us to avoid this error. It teaches us not to judge a man by isolated acts, or isolated traits of character, but by his organization. In that we find, clearly and fully written down, his whole physical, mental, and spiritual character. We can strike a balance between the good and the bad, and assign to him his true place in the scale of humanity. We see him as he is, not one side of him, but all sides.

THE UTILITY OF SELF-KNOWLEDGE.—"The right man in the right place" would enable society to move on in harmony; and it is possible, by the aid of science, to place each man just where he belongs—where he would succeed best, rise the highest, accomplish the most, and do the most good in the world, and secure the most perfect happiness; also, to govern and educate children, and fit each for the place or sphere to which he is, by nature best adapted. In short, it will inform us what we can do best.

HEREDITARY INFLUENCES.

EVERY person's character depends upon three distinct elements :—

1st. Hereditary organization, and health of body and brain.

2d. Associations in early life, and the habits, employment, example, impressions and instructions received.

3d. Our own determinations, when we are old enough, and at liberty to act for ourselves.

The principles, both moral and religious, the habits of both body and mind which we then adopt, we are responsible for, and it is of the greatest importance that we make no radical mistakes. To prevent such mistakes we need knowledge, and, first of all, a knowledge of our hereditary organization, that we may understand what tendencies of nature are in us originally excessive, and what are originally defective. Thus we shall be enabled to judge whether our original character has received the right kind of cultivation, and whether, during our past lives, we have been subjected to proper influences or not; and also, what is of more importance than anything else, how we shall be best enabled to form good resolutions, and mark out a more correct course for our future conduct,—so as to improve our characters and intellects, and thus attain a higher degree of happiness ourselves, while, at the same time we shall exert a happier influence upon the characters of others. Before proceeding to examine the head, the examiner should notice the proportions of the body, the appearance of the face, to ascertain the degree of energy, activity, delicacy or strength with which the faculties of the brain can be habitually manifested. For it should be understood that, although the form and size of the head may indicate the different TRAITS of character, it does not indicate the energy or activity of the GENERAL character. No person who has small lungs, whatever may be the size or form of the head, will manifest great energy of character.

PHRENO-PHYSIOGNOMY?

SIGNS OF CHARACTER, AND HOW TO READ IT ON SCIENTIFIC PRINCIPLES.



THE Brain is the fountain of all thought and sensation, a most perfectly organized compound galvanic battery; the grand machinery of the mind, which is not a unit, but composed of a multitude of faculties, which create infinite variety of character, talent, and disposition, according to the size, quality and quantity of the convolutions of the brain, which can always be determined by the configuration of the head, the shape and size of which invariably indicates

the character of the individual.

Everything in the Universe is compelled by the God of Nature to bear its character at mast-head.

The brain being a magnetic battery is constantly generating animal and spiritual magnetism, and sending it down like a quickening spirit, through all the ramifications of the nervous system, which seems to be an extension of the brain, throughout the entire physical organism. One class of nerves

extends to, and permeates the muscular system, and gives the sense of motion, thus elevating the animal above the vegetable world. Without a vigorous brain the individual is incapable of rapid and continual motion. The greater the quantity of electricity generated in the brain, properly conducted to the muscles, the more powerful, energetic, and effectual the motions.

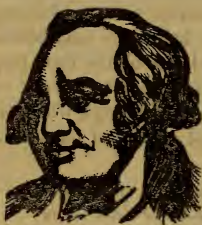
The Face is the Mirror of the mind. Every aspiration, desire or thought is reflected through the features.



The Nose is of unspeakable weight in the scale of Physiognomy; it is the index to the character of every individual, standing, as it does, the most prominent and conspicuous feature of the face, and least liable to change its expression of any of the facial organs. A large nose invariably indicates a strong character of some kind. A very small nose evinces a weak, contracted mind, a dull sluggish and stupid brain.

The larger and stronger the lungs, the more clear and vigorous the mind in all its manifestations. Light and air are the great purifiers of the blood.

The sense of smell, the sentinel of the lungs, is located in the nostrils; it is dangerous and unhealthy to breathe through the mouth. This is the most fruitful source of lung diseases; the lungs become chilled by the cold unfiltered air, which is not properly permeated with the magnetism of the brain.



The large cogitative nose, as seen in the accompanying cut, and in the head of Franklin, preceding, indicates a vigorous and powerful mind, and generally a universal genius. The hooked, eagle nose indicates an over-reaching, keen-sighted, proud spirit, an eagle nature, a merciless disposition to pounce upon and devour its prey, which it sights from afar. Those possessing prominent noses of this peculiar type will generally be found less scrupulous in business matters

and less reflective than those of the form designated as the cogitative. They will more readily accumulate wealth and political power. The Jewish nose has a tendency in this direction, and may serve as an illustration of the characteristics indicated.



A long, drooping nose evidences a despondent, gloomy and dejected spirit, an inclination to pry into the affairs of others. A short, snubbed nose, blunt uncultivated nature. All the infinite variety of noses have their peculiar characteristics.



A sharp, protruding septum, indicates scholastic ability, sagacity and keenness, and a disposition to accumulate knowledge. High Roman nose, disposition to attack, conquer and subdue; and vice versa, the Grecian nose indicates artistic skill, polish and refinement.



The more the nose resembles that of any animal or thing, the more like will the individual prove to be in character. The finer and sharper the features the more active and penetrating the mind.

A sharp, turned-up nose, a dissatisfied, fretful, chafing, uneasy, discontent-

ed spirit,—disposed to find fault and scold, turn up the nose and sneer at every thing, quick to detect defects in others.



No one should presume to determine character without first looking into the eye. The quality of the soul can be instantly detected, as every emotion of the mind affects the expression of the eye. Every thought that gleams from the spirit makes its impress upon this wonderful sense of light. The more the eye resembles the eye of the snake, dove, eagle, hawk, or owl, the more like in character. The eye of the lamb differs widely from that of the lion, panther, or hyena. The

book of nature is open on every hand. We have but to open our eyes to read the infinite arcana of wisdom.

Blue, grey and black eyes indicate very different dispositions.

Blue eyes indicate a gentle, sweet, and amiable spirit; one easily moulded, and affected by surroundings; impressive, initiative, and inspirational.

The cold grey eye of destiny reminds one of the granite hills,—stern, inflexible, and unapproachable.

Dark eyes, express deep, absorbing penetration, often accompanying the most heartless natures, and cold blooded villany. But there are frequent exceptions to these general rules.

Blue eyes are more easily psychologised and brought under the influence of others; more impulsive and easily affected by love and emotion. They remind one in their various moods and expressions, now serene, then clouded, of the blue expanse of the heavens.

The eye of the scoundrel is vacillating and unsettled, betraying an uneasy, vigilant watchfulness, or fear of detection; never permitting a searching look into the eyes. They evince an instinctive consciousness that their most secret thoughts can be detected, while an honest man, who is the noblest work of God, will ever look you square in the face.



Thick, ponderous lips, denote gross, coarse and powerful passion. Full rosy lips, intense affection. Handsome, well formed, and neatly-mated lips, a symmetrical, harmonious, pure, chaste amiable and affectionate nature. The depth of the grooves in the red portion of the lips, indicates the steadfastness tenacity and chastity of the love. Smooth, full, red lips denote ardent, earnest, and inconstant affection. Unclean and loosely hung lips, a gross, careless and loose affectional nature. The most perfect love will ever be expressed by the magic kiss. This is the purest emblem, or natural language of love, by which its quality and nature can be told; this is the direct and natural channel of love's sweetest magnetism. No one should marry without first testing the quality of love through the poles of the lips.



It is surprising, even to the accustomed student of this interesting science, to observe the number and variety of the most subtle and exquisite emotions of the soul which are conveyed, as with a distinct and spiritual language, through the delicate lines, shape, and hue of this most beautiful and expressive of the features. Its frankness betrays what the eye seeks to conceal, revealing unconsciously the very depths of the heart.



A full, stiff upper lip denotes firmness and tenacity of purpose. The more it predominates over the lower, the more ungovernable and unyielding the nature, and inclined to govern, control, and subdue others. The more pointed and focalized the upper lip, the more concentrated and determined the character. "Keep a stiff upper lip" is an old saying, and no one can do much without it. The effort to stiffen and concentrate the muscles of the upper lip, stimulates into activity the organs of government; so the exercise of any of the facial organs stimulates the corresponding faculty of the brain. Thus can the locality of the poles of the organs of the mind be determined. A turned up, vibrating upper lip indicates a fickle, unstable character.

Thus Physiognomy, when based on Physiology and Phrenology, may be reduced to a perfect system as an index of character and disposition. There are certain nerves connected with the features, which when acted upon produce certain changes in the expression; as from joy to sorrow, love to hate; from kindness to revenge; or from hope to fear, penitence, devotion, etc. The expression will be clear, distinct and comprehensive, or it will be dull, vacant, or imbecile. If you are joyous and happy, the mouth will turn up at the corners thus, ; but if downcast, desponding and miserable, will incline at the corners thus, . Are you good-natured? or are you sad, gloomy, dejected? The corners of your mouth alone will tell the story. The nose, chin, eyes, ears lips, and all the other features indicate character.

The mind is a germ of Divinity, capable of unlimited development and expansion. At first a blank—the most ignorant and helpless of all things—yet capable of rising higher than anything else in the universe. It may be compared to a plant, which under favorable circumstances sends out innumerable successive roots and fibers, buds, leaves and branches. So, conditions and necessity create new faculties and combinations of organs in the brain and face, which change and modify the character of the countenance.

There appears to be no end to the growth, unfolding, and upbuilding of the tree of life, or living temple of the spirit—the house not made with hands.

Man is yet in infancy; like the germ beneath the soil, budding into new and higher life continually—absorbing, and living on finer and more celestial aliments. Onward and upward is the destiny of man. I see this prophecy in every innate desire and aspiration of the soul. I behold the golden future (like apples of gold in pictures of silver) radiant and luminous with love, and truth, peace and plenty, harmony, happiness and eternal life.

The key of mind will unlock the mystery of Man and all the arcana of wisdom and knowledge.

Like the plant just looking through the soil, we behold the dawn of endless day, and hasten to embrace the sun of truth, and kiss the beams of light and love, as they break in upon the new-born faculties of the soul. The higher we grow up into the Divine Man, the more perfect we become.



The more perfect we become, the more unitized and illuminated the spirit, until we reflect the perfect image of God, our Father, and Christ, the Redeemer, and become joint heirs with him who possesses all things. The higher we rise, the deeper we must sink our roots, and extend the fibers of the soul into the solid groundwork of Nature's eternal principles. The tree of life must be rooted and



grounded in the essence of divinity—the infinite, eternal, and unchangeable Father. True greatness and goodness consist in a perfect and harmonious development of every part of our nature—in a proper blending of soul and body—temperament and senses—spirit and matter. Let nothing prevent the development of mind, the growth of soul. Fear not to supply the demands of Nature; self-preservation is the first known law. Every faculty was made to be used; the God within will teach thee all things. Study thyself; trust no man nor book; worship God, the eternal essence of mind and spirit within.

COMPARATIVE PHYSIOGNOMY.



THE most direct, safest and best way to study any science is by illustrations symbols and comparisons. Nature is full of diversity, and endless varieties of types, symbols, and shadings of character, as illustrated in the different races, species of animals, and varieties of plants; yet she is so simple, truthful, and exact in all her silent teachings, that one need not err, and he that runs may read what the spirit of truth reveals unto all. God's Oracles are written in and on, within and without every atom and organization in and under heaven. They speak but one language, that of truth. There is no confusion in Nature,



Behold the different races of men, and the various species of birds and animals. Contrast the seven leading features of the face, the eyes, ears, nose, mouth, cheeks, chin and forehead, with those of the elephant, hawk, (p. 20) cow, ox, horse, eagle, sheep, and goat, as seen in the annexed cuts. The more any of these seven features resemble those of any animal, the more like the character. Contrast the Indian



with those of the white race. We thus learn to discriminate between different tendencies of the mind, as all races of men and species of animals have strong predilections and leading traits of character, which stand out most conspicuous,—



shape and mould the countenance. Every thought, word, and deed is brought into judgment and recorded in the book of life, which by the light of science can be read of all men.—“There is nothing secret that shall not be revealed, nothing hid that will not be brought to light.” Luke 2; 3.

Every thought we think is shaping our destiny and weaving the web we must wear through eternity. It is hard to change the deformed monstrosity, or develop the dwarfed idiot. Unchangeable laws control mind and matter.

Trifle not with thy talents; improve the precious moments, the innumerable opportunities of life. Eternity is long, but time is precious, as it weighs so heavily on the future destiny of man. A deed done cannot be undone; an opportunity missed, a moment lost, cannot be recalled. Every revelation of nature and manifestation of mind proves the eternity of life and death, as to individualities, although every particle of matter in the Universe is immortal,

and has evidently existed from eternity self-existent. Nevertheless the forms of all organized bodies change continually, and will so change eternally, never remaining the same. Stagnation is death and disorganization; action alone is life.

Attraction and repulsion produce all action; heat all expansion; love all life, hatred and antagonism, death. Heat is positive; cold is negative. Heat is life; cold is death.

We must live consistent with self or perish. The talent unimproved is lost

As the growth of weeds, noxious plants and animals, must give place to a higher and still higher order, and as they enrich the soil by absorbing the elements of life from the light and air, and prepare it for a higher and better genus of plants and fruits, so does Man's existence, life, and death prepare the way for a finer, more spiritual, and more celestial life in the race. Many germs perish, many blossoms are blasted, much seed wasted—broad the road to destruction, but strait and narrow the way to eternal life.

One way alone conducts us aright; ten thousand lead astray. All matter being eternal there is nothing lost,—extremes always meet—everything runs in a circle. Death is life; God is economical. There are fixed laws working the redemption of every atom. Hell is the furnace where God purifies the spirit. The woes and agonies of life work salvation or disorganization. In the endless future of our world, the working of these internal laws, will either redeem or utterly destroy every lost soul and wandering spirit. The wicked shall perish out of the earth, none but the good and true have the gift of eternal life dwelling in them. The very nature of sin is death. This diseased, fallen, and degenerate race will be saved by the help of the care of God, through Christ the sun and center of all things.

SOUL AND BODY.

THE Soul or Spirit, the unseen, unsearchable essence of Mind, constitutes the Divine Man; permeating the body, which may be compared to a stringed instrument, having the capacity or elements of harmony.

The nerves, the eye, and the senses and faculties generally, are the chords and artificial framework which God has woven round the quickened spirit, which has the power of life and action within itself. The soul and body are Life—a harp of a thousand strings, fitted, when in harmony with itself—for God and the angels to play upon.

In the present life, the soul requires a body, a nervous system, a brain,—through which to act on the world of matter. Spirit communicates with spirit, and mind with mind even at great distances.

The intellectual, moral and spiritual powers, are the crowning elements of man's nature; the other powers and propensities, which are also possessed by the animals, are subsidiary, and to be subservient to them.

The natural powers being favorable, a proper use of all the mental organs insures right development and happiness in this world.

The functions of these several organs are governed by fixed laws. Phrenology is the science that explains these laws, and consequently enables us to guide the mental powers in accordance therewith. No part of the body can be affected without a corresponding effect on every other part.

THE SEVEN SENSES

WITHOUT WHICH THE SOUL WOULD BE INEXPRESSIBLE.

SEVEN SENSES, viz: Sensation, Sight, Hearing, Intuition, Taste, Smell, Motion.

TEMPERAMENTS. There are seven temperaments, seven senses, seven grand divisions of the brain, and seven colors in light. Seven notes in Music, etc. It requires seven to make a perfect whole. We have seven days. There are seven spirits of God around the throne of Mind. Frequent allusions to this mystic number are found in the Bible.



GALL.



BRAIN EXPOSED.

1st. SENSATION, or Sensorium, from which the senses derive their names.

A central group of organs in the "medulla oblongata"—the focus of the mind, and center of the nervous system. It is the fountain of the nervous organism, which creates the sense of feeling. The innumerable ramified nerves that permeate the body, are but an extension of the brain organs—the conductors or channels of the mind. Like the fibers and roots of a plant, they supply the brain with negative animal magnetism, generated in the compound organized batteries of the body, and conduct the spiritual and mental magnetism from the brain to the extremities of the physical man.

Thus woven together, the many members and faculties of our nature form one body.

Sensation is the sentinel of life; the quickened spiritual perception of all facts and phenomena; the root of all the senses; the primary central sense—like the sun in the center of the solar system—in connection with motion.

2d. SENSE OF MOTION. Webster says, the primary idea of language is motion—to move. He would consider this the central Word. We build on this basis that motion and sensation are the central sense—the first effect of positive and negative forces. Attraction, repulsion, and motion are the triune key of the Universe.



The nerves of motion and sensation are intimately wedded together; those of motion quickening the muscles into action, as those of sensation quicken the body into feeling. The nerves of motion rise and center in the phreno-organs of Equi-Motiveness, as the nerves of sensation emanate from the organ of Consciousness, located in the little back-brain called the cerebellum, and which produces the infinite variety of involuntary motions of the voluntary muscles. If the right lobe of this organ be cut, the individual revolves to the left, and vice versa.

These senses are the first step in the scale of gradual development that elevates animal above vegetable life. The chief corner stone of the great temple of mind, they should be wisely trained and properly cultured. The larger the

more vigorous the cerebellum, the stronger, more energetic and effectual the motions, and the keener, more acute and clear the sensations. All the elements of motion and sensation are generated in the lower brain. Here all the nerves of the brain focalize, concentrate, and extend down through the spinal column to every part of the system. The brain organs being positive, medical electricity, must be applied naturally, in the order of nature. The object should be to create and establish the to and fro current as natural as possible, in order to remove obstructions, and heal the sick and disordered nerves, and the relaxed and wasted muscles. These senses should be instinctive monitors in the matter. But this subject is treated upon in detail by the author, in his work on Medical Electricity.



3d. SENSE OF TASTE. This guards the stomach, and is located in the mouth and palate, consisting of the numerous flattened nerves covering the tongue, etc., which enable us to judge of the quality of food. It is not, however, an infallible guide. Unsavory articles may be wholesome, while substances which please the palate may act as poisons. Taste should be trained and cultivated; as this organ is the first developed, so it seems to lose its activity the last.

We should masticate our food thoroughly, and mingle the saliva properly with it, before swallowing.

Alimentiveness takes cognizance of tastes or flavors, and probably of odors also. It is not improbable, however, that the compartment generally assigned to alimentiveness really contains a group of organs, one of which may have the appreciation of odors for its special function; but this has not been fully determined upon. Anatomically, we find that the nerve of smell communicates directly with the perceptive faculties, as well as with those which lie posteriorly in the base of the brain.



4th. SENSE OF SMELL. The sentinel of the lungs, located in the nose, takes cognizance of odors, the emanations of all substances.

By means of smell, the external world acts upon man and animals from a distance.

We should sleep with our mouths shut, and breathe through the nose. The sense of smell should be cultivated. The fine, sensitive nerves, covering the inner coat of the nose, should be exercised, or they weaken and perish, like the muscles of the body, or the organs of the brain, for the talent that is not improved will be taken away. There is infinite improvement to be made, and pleasure to be enjoyed by the proper cultivation of all the faculties of the mind.



5th. SENSE OF HEARING. Caused by the vibratory action of the waves of air upon the drum of the ear. It is located in the center of the side head, producing the sensation of sound upon the brain. The ear is peculiarly constructed to catch and concentrate sound, which stimulates all the faculties, especially the impulsive organs situated around the ears. The dog growls and barks before he bites, man talks loudly, when angered, before he fights. The

lion roars before pouncing upon his prey. The thundering cannon impels to deadly conflict

Music, the poetry and harmony of sound, when her seven keys and notes are properly blended, produces the most enchanting and elevating influence, because it soothes, calms, and harmonizes every organ of the mind and faculty of the soul.

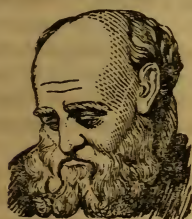


6th. SENSE OF SIGHT. "If thine eye be single, thy whole body is full of light." JESUS.

God said "Let there be light, and there was light."

Light, the finest, most spiritualized and luminous material substance—is the key of Life, and the link between mind and matter.

The eye is the organ of sight, connected with the perceptive group of organs by seven pairs of nerves. The optic, or central nerve telegraphs all impressions made upon the retina, which is the most sensitive and delicate organ we possess, and needs more care, cultivation, and protection than any other; hence its location in the cavity of the skull, surrounded by powerful bones and muscles, protected by eyebrows, lids and lashes, lubricated by wonderful secretions, which keep the eye in working order.



GALILEO.

7th. INTUITION. The all-absorbing, soul-quickening sense. The mysterious and incomprehensible operations of natural and spiritual life can be only understood through this sense. It embraces all the interior organs of the mind, which are but different faculties of this grand illuminating sense. It corresponds to the instinct of animals, and the inspiration of angels; enabling man to come into rapport with the immaterial and spiritual, and to communicate with the Infinite Intelligence. When predominating, in

harmony with the temperaments, and other senses, it leads man, by the infallible "inner light" "that lighteth every man that cometh into the world."

When strong it produces a clear, illuminated countenance; sharp, penetrating eyes; thin skull; compact and predominating brain; enabling its possessor to gain intuitive knowledge without the study of books. When deficient, the individual is stupid, dull, and thoughtless. Can never succeed as a scholar, nor accomplish much in life, unless by continual, persistent cultivation of the internal sense of thinking, which is, like all the faculties, capable of growth.

Those possessing this intuitive power in a large degree, will be able to receive and appreciate knowledge beyond the perception of the age in which they live. They are often in advance of their times. "The world moves," said Galileo, eloquent and fearless under the clear perception of truth inspired by the action of this almost divine faculty. It is through the recognition of truths as revealed through this sense, that men have endured persecution and martyrdom with unshrinking fortitude.

CULTIVATION OF THE SENSES.

EXERCISE renders the sense of touch more delicate, the sense of taste more refined, the sense of smell more acute, the sense of hearing more exqui-

site, the sense of sight more perfect, the sense of thinking more inspirational, the muscular senses more effectual.

Over exercise enfeebles the organs of sensation. There is much danger of over exercising the sight.

Inhaling intensely active odors, such as smelling salts, etc., have in some cases much injured the sense of smell, while strong spices, liquors, etc., act injuriously upon the sense of taste. The remedy for over-exercise is entire rest.

The principles herein developed it is hoped will induce the reader to cultivate to the full his powers of rationally enjoying this world, and he will understand the feeling of Campbell, the poet, when he exclaimed in a letter to a friend :

“What adorable beauties of God, and bounties of Nature, we live in without knowing.”

Reader, as you value happiness here, and as you hope for happiness hereafter, be beseech you, above all things, **STUDY YOURSELF.**

All well-organized human beings have the same number of fingers, toes, eyes, ears, nerves, and organs of body and brain. They differ not in function, but only in their degree of development. If one be destitute of natural affection, reason, music, calculation, devotion, etc., he is simply unfortunate, perhaps idiotic in some one or more organs ; and it is the province of the phrenologist to determine the relative size and strength of each and all of the organs of body and mind, and to state who is, and who is not well organized and also to show how each and every one may improve and make the most of his talents, and what he can do best.

Man is not fated to be good or bad ; but is so organized that he may be either, that is, he may live a virtuous, or a vicious life—it is optional with him. He may rise or fall, be temperate or intemperate, true or false. He may make much or little of himself, and Phrenology explains how.

Thus, by taking into account the whole man, body and brain—by looking at him from all stand-points, by a careful analysis of his Physiology, Phrenology and Physiognomy, we may obtain knowledge of all the different nerves of the body, their locations, functions, and uses, and this will reveal to us all the signs of character, and how to read them.

The Temperaments indicate the different qualities and conditions. A knowledge of Physiology enables us to determine the temperaments, and their relative effects on character ; and also the health and strength of the organization, whether good or bad, weak or strong, coarse or fine. Let it be remembered that the **QUALITY** of the body and brain has as much to do with determining their strength and power as the quantity. Are you fine or coarse ?

Yet let no one misunderstand or misapply the use of these terms, which are only relative in their significance. A poetic and artistic temperament may be a desirable gift, yet in the great scale of humanity its value will not perhaps be found greater, or more adapted to the true ends of existence than one of an opposite quality. Each in its place fulfils its purpose ; nor should we accord to one a questionable elevation over the other. All are necessary to the harmony of the great whole ; only so is it perfected. It is only the nearness of contact which renders one temperament apparently desirable—another distasteful. **Each to his work.** After ages will not distinguish with scrutinising carefulness the designer from the builder of the pyramids.

KEY TO THE PHRENO-CHART.

1. FIGURE 1 signifies very small and deficient.
2. Small and weak ; influenced by other organs.
3. Moderate ; exerting some influence.
4. Average ; exerting a fair influence ; controlled by circumstances.
5. Above average ; with fair opportunities habitually manifested.
6. Large ; constitutes a marked and predominant trait.
7. Very large ; overruling the other organs ; amounting to deformity.

The sign -|- will be affixed whenever the organ is somewhat larger than the number indicates ; and the sign — when somewhat less.

To know what organs require to be cultivated, and what to be restrained, is most important. This will be indicated by curving the dash UPWARD whenever the faculty is too small, and requires cultivation, and DOWNWARD whenever it requires regulation, restraint, or right direction.

—*—

THE HUMAN BRAIN.

THE human brain is an oval mass filling and fitting the interior of the skull, and consisting of two substances, a gray, ash-colored, or cineritious portion, and a white, fibrous, or medullary portion. It is divided both in form and function into two principal masses, —the cerebrum and the cerebellum. The cerebrum is divided longitudinally into two equal hemispheres, and each of these in its under surface into three lobes. But the most remarkable feature in the structure of the cerebral globe is its numerous and complicated convolutions, the furrows between which dip deeply down into the brain. By means of these foldings the surface of the



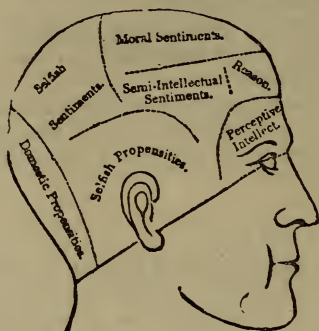
BRAIN EXPOSED. brain is greatly increased, and power gained with the greatest economy of space ; for it is a demonstrated fact that in proportion to the number and depth of these convolutions is the mental force. "The mind's revolvings are here represented in moving spirals, and the subtle insinuation of thought, whose path is through all things, issues with power from the form of cerebral screws. They print their shape and make themselves room on the inside of the skull, and are the most irresistible things in the human world."

The cerebellum lies behind and immediately underneath the cerebrum, and is about one eighth the size of the latter organ. It is divided into lobes and lobules, and consists of a gray and a white substance, like the cerebrum, but differently disposed, the white portion being internal in the cerebrum, and external in the cerebellum, in which, also, both substances are disposed in thin plates instead of convolutions.

Extending from the base of the brain to the atlas or bony pivot on which the head rests, is the medulla oblongata. It is conical in shape, and may be considered the head or beginning of the spinal cord, which continues it, and, in fact, extends the brain down the vertical canal, and by means of the nerves which it gives off and which pass through notches between the vertebræ, connects it with every part of the body. There are generally reckoned eleven pairs of nerves arising from the brain, and thirty-one from the spinal marrow. It is thus seen that the whole nervous apparatus is included in the mental system, and that the brain, as the organ of the overruling mind should be, as it unquestionably is, is omnipresent in the human body.

W H C H E S ?

MINIATURE PHRENO-CHART & COMPASS OF LIFE.



A NEW SYSTEM OF PHRENO-PHYSIOGNOMY, COMPRISING MANY NEWLY DISCOVERED PHRENO-ORGANS, TOGETHER WITH A DELINEATION OF THE PHRENO-CHARACTER, TALENTS, DISPOSITION, AND BUSINESS QUALIFICATIONS OF

M.....

AS GIVEN BY

PRACTICAL PHRENOLOGIST AND PHYSIOGNOMIST.

Examined this *day of* *A. D. 18*

“Man’s greatest knowledge is himself to know.”

Man is a Microcosm ; an epitome of the Universe ; a Germ of Deity. The BRAIN is the seat of the soul. It consists of a plurality of faculties, constructed upon the principle of the compound galvanic battery.

SIZE OF THE BRAIN (INCHES.)

SIZE OF HEAD. Other conditions being equal, the size of the brain and of each organ is the measure of its mental power.

1. VERY SMALL Is incapable of mental effort, or of experiencing much pain or pleasure.

2. SMALL. Your mind is, at best, but weak and inferior. May be intuitive, and manifest some sharp traits of character, but lacks common sense.

A head marked 1, or 2, will be idiotic, and its owner CANNOT take care of himself.

3. MODERATE. You have a contracted mind ; are smart in little matters ; easily controlled by others.

4. AVERAGE. Yours is not a very large mind, but it is bright and active. You will accomplish more than some who have a much larger head than you. With proper culture you will attain and achieve much.

2. AVERAGE. Under favorable circumstances may do well in your sphere but will be incapable of great undertakings.

5. FULL. Yours is a mind of fair power, if properly cultivated. With assistance, capable of accomplishing much, of making itself felt in society, and of wielding a large influence, yet incapable of great, independent achievements.

2. FULL. Although your brain is of full size, the mind is an ordinary one.

6. LARGE. Yours is a mind of fine and large power. You can wield an extensive influence; can make yourself felt, among your friends at least, if not by the world at large; can accomplish much.

2. LARGE. You have a strong mind; with care and culture can rise to eminence, if not pre-eminence.

3. LARGE. You have a fine brain, a fine mind, but not physical energy, stamina, power to sustain it. Your head will devour your body. You have a tendency, whether inherited or otherwise, to derangement of the mind—to insanity—against which you would do well to guard.

4. LARGE. Yours is a large brain; a strong, but not brilliant mind.

5. LARGE. Yours is a strong character, but an eccentric and peculiar one. You are known for oddities, for an unlikeness to others.

7. VERY LARGE. Yours is a very powerful mind. Are a mental giant; can control circumstances, and mould public opinion and action at will.

EDUCATION, TEXTURE AND TEMPERAMENTS GOVERN.

CULTIVATION. The mind is like a garden. Temperaments correspond to the soil. The faculties increase with exercise; they decrease with inaction. "No excellence without labor."

TEXTURE. While size gives momentum, fineness of quality imparts worth weight, solidity, and endurance.

Organic Tone.

3. MODERATE. You are rather plain in taste, sentiment and desires; practical, rather than refined; not very poetic.

2. MODERATE. You are one of the plain-grained, homespun, every day kind,—not one of the more refined, polished, exquisite.

4. AVERAGE. You are not sensitive to impression; have not a keen, fine nerve; do not suffer or enjoy very intensely; have not a very fine taste.

5. FULL. You are not wanting in refinement of feeling, delicacy of sentiment and intensity of conception.

2. FULL. Yours is a rather refined, sensitive temperament capable of the higher polish, of the finer feelings; alive to pleasure and pain; but there is some little dross in it,—some alloy with the true metal.

6. LARGE. Yours is a refined, sensitive, susceptible soul. You enjoy and suffer deeply, keenly,—almost too much so for your own best peace.

2. LARGE. Yours is a very nice, fine, sweet, tasty, dainty, delicate nature. You should cultivate a plain, practical common sense, every-day tone.

3. **LARGE.** You are as sensitive as a naked nerve; tremulous with joy and sorrow; written between the two words agony and ecstasy.

4. **LARGE.** You are over-nice, an exquisite; over-fine, squeamish.

VERY LARGE. Yours is a very refined, sensitive, susceptible, silken temperament; much more than ordinarily so.

Activity.

ACTIVITY. Imparts quickness, industry, willingness and efficiency; disposition and ability to make its power available.

EXCITABILITY. Produces the highest degree of intensity of thought and feeling; easily called into action.

MODERATE. You are deliberate in movement, but, once fairly at work, you have a good faculty for dispatch. Sometimes do two days' work in one.

AVERAGE. You are not remarkably active, but rather deliberate and steady-paced; still you can, and sometimes do hurry.

FULL. You are quite active, but not too much so; will hurry when necessary.

2. **FULL.** You are active enough, tolerably quick and sprightly in movement, but you do not like to confine yourself to anything like hard work.

LARGE. You are very lively, active, quick in all your motions.

2. **LARGE.** You are active in movement; lively, spry, quick, restless; always in motion; likely to wear out rather than rust out; are almost too active. Should learn to be more slow, quiet, steady and deliberate—to save energy.

3. **LARGE.** You are very spry, light, swift, agile in movement; alert.

4. **LARGE.** Yours is a supple, flexible frame. You would, with practice, succeed well, by your strength, in leaping, wrestling, springing, dancing.

5. **LARGE.** You should learn to take life more slowly, deliberately, and patiently. What's the hurry? Eternity is long. Stop and think. Patience.

VERY LARGE. You are very active and rapid in all your movements, lively, spry, quick and restless.

Propelling Power.

AVERAGE. You have ordinary energy and force of character; none too much for great enterprises. Should cultivate more activity and propelling power.

FULL. You have the ability to drive your affairs; take hold of business with considerable energy and force when roused.

LARGE. Have great energy and force of character, when roused; are capable of driving on your business, your purposes and plans too hard; generally force your way through whatever you undertake.

VERY LARGE. Have very great energy and force of character; much efficiency and enterprise; drive all before you, and "cut your way through the world;" put "through by daylight" whatever you undertake.

Constitution.

HEALTHINESS. Upon this depends the power and vigor of the system; strength and harmony of mind.

VITALITY. The brain exhausts, and the body manufactures vitality; the supply should equal the demand.

MODERATE. Your constitution is naturally frail. You should, by all means, study physiology, and carefully apply its teachings; else, from want of health, you will fail to accomplish much.

2. **MODERATE.** Yours is a delicate constitution; yet you at times flush up to the enjoyment of good health, and a warm, hopeful existence.

AVERAGE. You are not very rugged or hardy, yet are not often very ill; but a little thing would affect you.

2. **AVERAGE.** Your constitution is not rugged, yet it is not tinged or tainted with disease,—only delicate, not unsound. It may last to old age.

3. **AVERAGE.** Yours is not a healthy constitution; yet you will endure, and last, and hang on to life, while others, more healthy, will pass away.

FULL. You inherited a tolerably good constitution, but not the best.

2. **FULL.** Yours was, and even is a fair constitution, but not the best.

LARGE. Have a strong constitution, naturally; can endure a great deal of physical or mental labor. Sometimes a good constitution is impaired by carelessness and neglect.

2. **LARGE.** Strong constitution, which is favorable to both body and mind; hence, can endure great hardships, and much physical and mental fatigue.

VERY LARGE. Your constitution was made, originally, as if of wrought iron, to endure almost any vicissitude, and still be healthy and strong.

Present Condition.

MODERATE. Present tone of your health and nervous system is low.

AVERAGE. You are confining yourself too closely indoors; breathing an impure atmosphere that is wilting you down.

FULL. You are enjoying very fair health, though you are not very hearty.

2. **FULL.** You are just now suffering from a slight impairment of the health, but one that is of temporary effect. Will probably soon be all well.

3. You are exhausted, worn, and overtaxed.

LARGE. You are at present in very good health; fresh and hearty.

VERY LARGE. Are the very embodiment of good health; are sound.

TEMPERAMENTS.

The proportions and conditions of the bodily organization which modify the manifestations of the character, are commonly called **TEMPERAMENTS**.

There are three principal Temperaments, the Vital, Bile, and Mental; corresponding to the three colors in light, or the **DIVINE TRINITY** in all things.



VITAL.

THE VITAL TEMPERAMENT. The vital Temperament is evinced by large lungs, powerful circulatory system, and large digestive, regulative, and assimilative organs;—abundance of blood, and animal spirits; producing bodily growth, vitality and life.

MODERATE. You are too lean and spare to use life to advantage; will too soon become exhausted, except when excitement keeps you up.

2. **MODERATE.** Although now rather slenderly and delicately made, you will probably gain much in flesh and fulness, warmth and vitality.

AVERAGE. You have not a great deal of vitality, animal power, physical vigor, still, you have enough to be able to accomplish much.

FULL. You have sufficient vitality, fulness, plumpness, and animal energy to resist the cold, nourish the body, and accomplish a good deal physically, and also enjoy a fair share of the comforts of animal life.

2. **FULL.** You are not large or powerful, yet you will wear like leather.

3. **FULL.** You have a fair share of fulness, warmth, juiciness; yet you are not tough or hardy, but disposed to give way.

LARGE. Yours is a fine, full, plump, warm, juicy, physical nature. Are capable of highly enjoying the animal pleasures and comforts.

2. **LARGE.** You are rugged, tough, strong and hardy. Came from a long-lived ancestry,—late to ripen,—best in old age.

OPAQUE. DARK, ABSORBING TEMPERAMENT. Most unfavorable for mentality thought, genius and inspiration.

BILIOUS, OR VENOUS TEMPERAMENT. Active, compact. Gives intensity and endurance; favors mentality and education.

Motive Temperament.

MUSCULAR, POWERFUL MOTIVE TEMPERAMENT. Gives physical energy, muscular power, force and strength of character.



MOTIVE.

LOCOMOTIVE TEMPERAMENT. Corresponding to the **BILIOUS**, has a strong, bony system, abundance and hardness of muscle, dark, wiry hair, dark eyes, rough, prominent features, dark complexion, and a great disposition to locomotive effort.

The motive temperament is favorable to dignity, to sternness, determination, power of will, desire to govern and control others. It gives slowness of passion, but great permanency of disposition, steadiness and strength of thought, but not brilliancy; patient application; frankness, clearness of perception, retentiveness of memory, and soundness of judgment, with a desire to engage in heavy labor, or large business operations.

MODERATE. You are disposed to use all the strength you have, and think and feel that you have more than you really possess.

AVERAGE. You are not very strong; not able to lift large loads, nor strike hard blows, nor put forth much physical effort, except under intense excitement.

2. **AVERAGE.** Are not very powerful; not capable of long continued bodily effort, still, may endure much of the wear and tear of life.

3. **AVERAGE.** Have not a very strong frame, but are flexible, light, and graceful in movement; quite free from awkwardness.

FULL. Have fair motive power, but are not remarkable for strength.

2. **FULL.** Your bones are not large, but you have good muscular power.

LARGE. Yours is a fine physical frame; fine bone and muscle.

2. **LARGE.** You tend much to bone and muscle

3. **LARGE.** Your bones and joints are too large to allow you to be very graceful. Are strong but plain, and rather awkward in movement.

5. **LARGE.** You have done more hard work in one way and another than it was well to do; have worn yourself too much, toiling with hand and foot.

VERY LARGE. You are a hewer of wood and drawer of water—eminently adapted for labor.

Mental Temperament.

MENTAL TEMPERAMENT. Depends on the brain and nervous system, and is accompanied by mental activity, smallness and fineness of muscle, light frame, thin skin, fine hair, delicate frame, and a large brain as compared with the body.



MENTAL.

This temperament, on account of its compactness of muscle and the activity invariably accompanying its predominance, does not lack strength and vigor—as might, perhaps, be supposed. Under the excitement of passion, emotion, or the direction of a powerful will, impulsing through the whole being, it is capable of great endurance, and an intense energy.

LIGHT, NERVOUS TEMPERAMENT. Most favorable for manifestations of mind, thought, and intuition. Indicating activity of mind and body, without corresponding strength. As this temperament gives delicacy to the body, it also imparts a peculiar sensitiveness and vivacity to the mind; a disposition to think, study, and cultivate art, or follow some light, delicate business.

AVERAGE. Your mind is tolerably active and sensitive to impressions, but not much disposed to the study of books.

FULL. You are disposed to fair activity of the mind. Your thoughts are generally busy, but seldom so much so as to exhaust you.

2. **FULL.** You like to scheme, and plan, and think on the business affairs of life, and in this way your mind is quite active, keen and sensitive, but you are not greatly given to the study of books,—or to literary pursuits.

3. **FULL.** There is too much heat in your head, and perhaps too little in your hands and feet. You will be likely to suffer from headache.

LARGE. Your mind is very active, sensitive and intense. You are always thinking, whether waking or sleeping. You should be careful not to overtax the mind. Should sleep much.

2. **LARGE.** Yours is a lively, active, sensitive mind; somewhat fond of books and study, but more inclined, perhaps, to observation and thought in connection with the affairs of life.

3. **LARGE.** You are liable to suffer from nervousness; nervous diseases.

VERY LARGE. You are always in a fever of thought, thinking, thinking ever; too fond of study and mental excitement.



LYMPHATIC. EASE LOVING TEMPERAMENT. Producing both corporeal and mental languor, dullness and inactivity.

It supplies the lubricating oil to the system. Less incapable of mental effort than slow in exhibiting its results.

SANGUINE, OR ARTERIAL TEMPERAMENT, indicating a love of exercise or work in the open air, instead of being sedentary.

THE BALANCED OR MIXED TEMPERAMENT, with all the good and evil tendencies of our common humanity, is indicated by a well-proportioned body and head, with no part particularly large or small. Washington, the "father of his country," calm, cool, dispassionate, furnishes a fine illustration of this temperament.



WASHINGTON.

HARMONY. A perfect balance of brain and temperaments is most favorable to health and longevity.

MODIFICATION. The temperaments may be modified, and even radically changed, by diet, exercise, habit, study, or contact with opposite temperaments.

RED, IMPULSIVE TEMPERAMENT. Produces heat, passion, impulse, feeling, enthusiasm, blood.



SMALL. Your passions are very cold and dead; your feelings neutral.

MODERATE. Your passions are not deep or powerful.

AVERAGE. Yours is not a very passionate, voluptuous nature. You are not of the tragical kind; still you are not wanting in feeling, not cold.

2. **AVERAGE.** You are not wanting in passionate tone, in depth of feeling when stirred; still your heart will hardly break.

FULL. Your passions are of sufficient intensity to enjoy and suffer much, to love or hate deeply, but not too much so.

2. **FULL.** Your feelings are of a plain, earnest reliable cast; not the voluptuous or tragical, yet deep and strong.

LARGE. Your passions are strong, your feelings intense. You love ardently when you love, and hate when you have strong prejudices.

2. **LARGE.** Yours is an intensely warm, scarlet, passionate, high-wrought soul. You will have a rich experience in life.

3. **LARGE.** Yours is a deep, tender nature; rich and full.

4. **LARGE.** You are almost too luxurious, too voluptuous, too sensuous. Should cultivate the cold and neutral; try to be calm and stoical.

5. **LARGE.** You have had a large experience in life, what some would call a rich one, and certainly not altogether an innocent one.

VERY LARGE. Yours is a passionate soul, full of love and hate; very strongly tinged with the scarlet of life.

EMOTIONAL TEMPERAMENT. Indicated by the intensity warmth and fervor of the feelings. As objects seen through a colored glass partake of its hues, conveying more vivid impressions through the eye to the brain, so all the experiences of life, whether painful or pleasant, are heightened, intensified, rendered more effective for the time, by the predominance of this temperament.

MODERATE. You are rather cold in the feelings; not vivid or impulsive; rather slow in forming attachments; may be deep, but not ardent.

AVERAGE. You are rather placid and calm in the feelings, not easily interested or excited in love or hate, however deep.

2. **AVERAGE.** You are calm, quiet, philosophical, self-poised.

FULL. You are somewhat impulsive and spontaneous in your feelings,

2. **FULL.** Your feelings are quite ardent, vivid intense and excitable; but you control yourself so as to appear smooth, even, and self-poised.

3. **FULL.** You see things in a distinct light, and speak in an emphatic manner. Yes is yes, with you, and no is no, as if printed in capitals.

LARGE. You are warm, lively, impulsive and vivid in your feelings.

2. **LARGE.** You are very volatile. Your feelings sparkle, and bubble, and pass away; you are inclined to be fickle, and fond of variety and change.

3. **LARGE.** You are very flush, warm and ardent; very sanguine. Have high animal spirits; are welling over with fulness of animal life.

4. **LARGE.** You are an enthusiast,—zealous and ardent; very devoted.

VERY LARGE. Yours is a very ardent fancy, seeing things in bright, vivid, scarlet colors. Your mind flashes and scintillates.

The structures which, in excess, determine these temperaments, exist in each individual. In one person one temperament may predominate—in the next another. Experience proves that they can be, by proper training, essentially modified, particularly in youth. But the terms by which the temperaments are indicated are often misunderstood. Sanguine has been mistaken for buoyancy of spirits, bilious for tendency to bilious diseases, and nervous for a derangement of the nervous system. Individuals should, therefore, guard against these prevalent errors, by carefully studying the nature and philosophy of the temperaments and their combinations, which they will find both highly interesting and instructive.

Phrenology teaches not only the use, and action of the brain, but its relation to the physiology of the entire system, showing that to make a perfect man there must be a "sound mind in a healthy body."

The brain is the complex machinery of the mind. The center and focus of all thought and sensation; the mysterious, organized battery of the soul. Activity, quality and size are the measure of mental power. Texture, Education, and Temperaments invariably govern the manifestations of the intellect.

These constitute the triune, golden guide to character.

The soul is ever struggling out of the body, shaping the features and moulding the physical form to suit its varied necessities; changing the convolutions of the brain, and configuration of the head. Thus the quickening spirit acts out and expresses its inner nature upon the external tabernacle, or house we live in, which is destined so soon to crumble away, and leave the naked soul to take its flight untrammelled by dust and clay.

We can never judge of the real character without estimating the energy and quality of Soul itself, as we have briefly endeavored to describe them in the foregoing pages.

These energies, impulses, and subtle peculiarities of temperament are the living fires, the hidden enginery, the steam-generators which propel the intricate and beautiful machinery of the brain, where spirit and matter mysteriously unite, blended and interwoven in a mystic web, "fearfully and wonderfully made."

PHRENO-ORGANS:—NATURAL CLASSIFICATION.

DIRECTIVES, SOCIALS, AND IPSEALS

THE PRIMITIVE GRAND DIVISIONS OF THE BRAIN.

DUALITY. The brain and faculties of the mind are dual, as well as the functions of the body.

Directives.

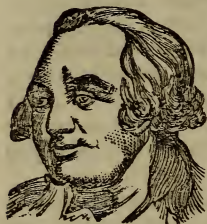
THE intellectual, knowing, and directing faculties occupy the forehead—the part of the brain uncovered with hair. They receive impressions through the external senses, transmit them to, and treasure them in the mind. They may be divided into four genera, viz :

PERCEPTIVES, RETENTIVES, REFLECTIVES, INTUITIVES.

GENUS FIRST: PERCEPTIVES.

LOCATED around the eyes; relate to sight; receive impressions through the

LARGE.



PERCEPTIVES.

senses, directly from external objects, modify and transmit them to the conscious center in the medulla oblongata, (sensory) where the mind is focalized in the organ of Consciousness, and operates in a mysterious way, not yet fully understood. These faculties take cognizance, through the senses, of all the phenomena of nature; accumulate facts and statistics; are the source

SMALL.



REFLECTIVES.

of the exact sciences; give talent for practical business; disposition to enter upon new enterprises, and experiment personally in the active realities of life. They bring man into contact with the external world, lead him from the inner to the outer life, adapting him to its uses.

Analysis of the Perceptives.

INDIVIDUALITY. Power of observation; ability to see many things at once, and make accurate distinctions.

FORM. Memory of shape of things. Ability to draw, draft or map; memory of faces and forms.

SIZE. Ability to judge of distance, bulk, height, depth, breadth, magnitude

WEIGHT. Gives the idea of force, resistance, momentum, balancing, shooting, etc.

COLOR. Ability to distinguish and remember color, hues, tints, shades; leads to painting.

ORDER. Love of system, arrangement; neatness, method, rule; a place for everything.

CALCULATION. Numerical computation; ability to reckon figures in the head; also to plan, contrive, bring about results from given causes.

GENUS SECOND: RETENTIVES.

LOCATED immediately above the Perceptives, give fulness to the central forehead, above the brow; are the



LARGE.

foundation of memory, history and knowledge. The memory also retains ideas when facts are presented to the mind. These constitute the store-house of the brain, where all the results of experience, effort, discipline, suffering, in short, all the varied and innumerable FACTS of life, are gar-



SMALL.

nered for future use. Whether the harvest has been scant or abundant may be accurately judged by the indications represented in the above cuts

Analysis of the Retentives.

LOCALITY. Memory of places; desire to travel, see the world; ability to keep the point of compass.

EVENTUALITY. Memory of disconnected facts, incidental events; details; minutiae of things.

MEMORY. Recollection of phenomena, circumstantial and historical facts, general memory.

TIME. Cognizance of lapse of time, succession, measure in verse or music.

TUNE. Tone; sense of melody and musical harmony; ability to learn tune, desire to sing.

MODULATION. Innate sense of emphasis and pronunciation; ability to modulate the voice; distinguish sounds.

EXPRESSIVENESS. Verbal memory; power of expressing ideas; desire and ability to talk. Capability of impressing others in conversation.

NAMES. Located back of the eye. Memory of proper names; crowds the eye outward, not downward.

GENUS THIRD. REFLECTIVES.

REASONING and reflective faculties, located above Memory, give breadth



LARGE.

and depth to the upper forehead and receive impressions from the other organs, through the central mind, or sensation. They enable the mind to perceive the relation of things,—to know the why and wherefore,—to analyze, criticise, and discriminate. They constitute the scale, gauge, and lever of the mind: give judgment, desire to study into causes and effects;



SMALL.

weigh and measure all things in the balance of reason. Give taste and talent for metaphysical science; investigate laws and principles, contrive, create, and originate ideas. Are the God in man, bringing order out of chaos, and shaping the world to his creative will.

Analysis of the Organs of Reason.

CASUALITY. Power of reason ; discovering first principles ; philosophizing talent ; tracing effects to their causes.

CONTRIVANCE. Ability to adapt means to ends ; ingenuity in planning, designing, inventing, etc.

COMPARISON. Perception of analogies, resemblances, differences ; ability to compare, classify, criticise, etc.

REFLECTION. Desire to reflect, think deeply, inquire into first principles.

CONNECTIVENESS. Ability to see the connection and bearing one thing has upon another.

PROSPECTIVENESS. Desire to look forward ; ability to plan for the future.

DETECTIVENESS. Ability to criticise, correct, detect, set things to rights.

GENUS FOURTH: INTUITIVES.

THESE spiritual faculties occupy the throne of the mind, give hight and ele-

**LARGE.**

vation to the forehead, act as the illuminators of the soul, reaching higher and farther than reason. They deal with the immaterial and the spiritual ; give evidence of the immortality of man, and the reality of spiritual life ; take cognizance of spiritual phenomena, constitute the eyes of the soul, the organs of instinct and faith, the evidence of things not seen ; bring man

**SMALL.**

in rapport with the heavens, with invisible intelligences, and the Creator.

Analysis of the Intuitive Faculties.

SPIRITUALITY. Inspiration, instinctive spiritual aspiration ; interior spiritual perception. The highest faculty in man.

FAITH. Innate desire to understand, and confidence in invisible realities ; internal evidence of the essence of truth ; trust in Providence.

INTUITION. Prescience ; prophecy ; ability to foresee events, unveil the future, simplify and explain mysteries.

CREDULITY. Belief without evidence ; inclination to receive, and desire to examine the new and curious.

MARVELOUSNESS. Love of the wonderful, strange and unaccountable, supernatural and spiritual.

SUAVITY. Pleasantness, blandness, persuasiveness ; ability to make a favorable impression, to win regard.

HARMONY. Ability to harmonize, unitize, discover the adaptation of things.

NATURALNESS. Intuitive perception of character ; disposition of men and animals ; ability to reach and influence them.

REMARKS ON THE ARRANGEMENT OF THE IPSEALS.

THE rule which should be our guide in a scientific classification of natural objects, is, to arrange together those things which bear the nearest affinity and analogy to each other. I conceive that the perfection of any science depends almost entirely on the success of its founders in the arrangement, classification

and nomenclature of its elements : for this reason I have always been solicitous to discover the NATURAL foundation for a systematic arrangement and correct nomenclature of the Phreno-organs. In considering the whole Ipseal class I think I have discovered that from Pneumativeness to Hopefulness there is a regular succession and order of development which a philosophic mind could not easily mistake ; that these organs are connected as a natural chain, consisting of twelve or more links, each of which, upon a careful analysis, is found to bear the Ipseal character, and to have an undoubted right to be admitted into the family of Ipseal organs. Again, it is evident that the first three Ipseals have one feature in common which is not possessed by any other organs of this class, namely that they directly relate to corporeal, Ipseal wants.

Socials.

WHICH originate actions relating to society and all intelligent beings.

They are sub-divided into four species.

SPECIES I: PROCREATIVES.

Foundation of love and physical attraction ; disposition and desire to multiply and replenish the earth. Gen. 1. 28. Desire to live and create life, to move and have a being. Located in the center of the cerebellum or little back brain, give depth and breadth to the same ; are the centerstance, fulcrum, and essence of society ; constitute the physical, or first heaven. These lie at the foundation of the race, first in the scale of being.

Analysis of the Procreatives.

AMATIVENESS. Physical and sexual love. Fondness, attraction and passion for the opposite sex.

CONJUGAL LOVE. Union for life. The pairing instinct. Chaste, exclusive love. Desire to marry.

PARENTIVENESS. Parental affection ; desire to propagate.

EQUIMOTIVENESS. Center of physical and muscular motion ; ability to move. Restlessness, muscular activity.

VITATIVENESS. Love of existence as such. The dread of death and annihilation ; tends to repel disease.

SANATIVENESS. Desire to avoid the causes of pain and disease ; dread of wounds, sickness, personal injury, etc.

EX-SANATIVENESS. Relates to the healthy discharge of the excretory functions. Gives delicacy, modesty in regard to excrementory subjects.

SPECIES II: ESTABLISHING, ORGANIZING GROUP.

LOCATED above the Procreatives, back of the middle head, above the ears.

Gives domestic and social attractions : establishes homes and families ; organizes society into communities, tribes, etc. Focalizes and concentrates the mind ; is the foundation of all society ; the energizer and builder-up of everyday life, the fruitful seed which germinates in the healthy commingling of men and nations, and



SMALL.



LARGE.

in its more extended aspect results in commerce, national intercourse, business relations, and all the arrangements of what is misnamed artificial life, which

knit the world together, proving the kinship of man with man. The term Domestic, generally applied to this group, is of too limited significance.

Analysis of the Social Organizers.

FRIENDSHIP. Sociability, love of company, society and social intercourse; union of friends.

FILIAL LOVE. Family friendship; love of choice and intimate friends; exclusive and particular.

INHABITIVENESS. Patriotism, attachment to country and home; desire to dwell in one place.

CONTINUITY. Application and patience; inclination to finish up.

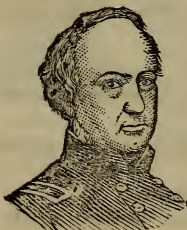
CONNECTIVENESS. Ability to retain many things in the mind, at once distinct and connected; connect things.

PHILOPROGENITIVENESS. Love of children; care of offspring; makes one's own children nearer and dearer than anything else on earth; desire to be with, amuse and instruct them. Love of pets,—young, innocent, helpless creatures.

SPECIES III: ASPIRING AND GOVERNING GROUP.

FOUNDATION of government, political institutions; desire to control and direct the affairs of church and state, gives a dignified, lofty, aspiring disposition; creates the love of liberty, justice, independence; is the center and focus of will power. Located in the crown of the head; gives elevation above, and a little back of the ear, as seen in the annexed head of Gen. Halleck. This group of faculties is clearly marked in all military men who attain eminence or position, their profession being peculiarly adapted for calling it into action. But the development of these organs is no less necessary in all professions, trades, etc., where those engaged in them desire to attain power or influence.

GEN. HALLECK.



LARGE.

These are the kingly qualities; the indisputable evidences of a right to reign.

Analysis of the Governing Organs.

APPROBATIVENESS. Sense of character, popularity, fame, dress, display.

AMBITION. Pride, rivalry; desire to excel, to gain position and influence; love of competition.

SELF-ESTEEM. Self-respect, dignity, self-reliance; desire to control.

CONCEIT. Self-satisfaction, egotism, self-praise—the hero of his own story; measuring others by his own standard.

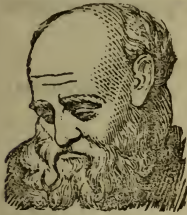
FIRMNESS. Stability, decision, perseverance, power of will, fixedness of character and purpose.

CONSCIENTIOUSNESS. Innate sense of right; equity, justice, duty, principle love of truth and honesty.

DEVOTIONAL, CONFORMING, SUBMISSIVE GROUP.

DESIRE to conform to existing institutions and customs of society; to worship and adore the Supreme Being; submit to the Divine will. Creates aspiration, hope and charity, the highest and holiest virtues, the best and truest gifts; develops a meek and quiet spirit, which is, in the sight of God “of great price.” These are the fountain of love and unity; the harmonizers, the humanizers, the peacemakers, whose is the kingdom of heaven.

These adapt man to the condition of things, adorn, and elevate his nature; render him a moral, accountable, and religious being; beget aspirations after goodness, virtue, justice, purity, correct principles, a higher and holier state,



LARGE.

both in this life and that which is to come. When this class of organs is large, the top-head is high, long and broad; when small, the head is short, narrow, and low at the top, as seen in the head of the Malefactor, in contrast with that of Galileo, in which the moral sentiments are largely developed, giving the forehead a clear, spiritual aspect.



SMALL

Analysis of the Devotional Group.

VENERATION. Worship, adoration, devotion, innate sense of a superintending providence.

DEFERENCE. Respect for persons, age, opinions, superiors; ancient things, precedents, etc.

BENEVOLENCE. Charity, generosity, kindness, sympathy; desire to do good and make others happy.

RETROSPECTION. Delight in reviewing the past, its hopes and associations; tends to reflection,

SHARPNESS. Exercise thins the skull, and renders the organs sharp and tender, gives intensity.

SENSORIUM.

A CENTRAL organ of consciousness, located in the medulla oblongata, at the point where the fibers of the brain converge, and where all the nerves of volition and sensation communicate and connect with the brain and each other.

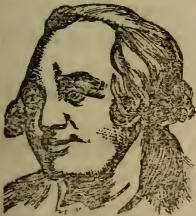
CONSCIOUSNESS. Sense of life; center of the nervous system.

Each organ of the brain when excited either impels to action or directs action, and at the same time excites the mind, evolving ideas and emotions peculiar to the organ excited.

IMPULSIVES.

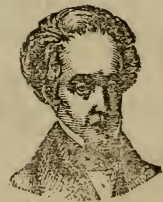
THE blind, impulsive faculties of our nature occupy the side, back, and top of the head, the part covered with hair.

We divide the impulsive organs into Ipseals and Socials, and sub-divide them into Ranges and Groups.



LARGE.

The Ipseal organs impel to those acts, and produce those feelings which relate exclusively to the advantage of self. These faculties are denominated Ipseals, from the Latin word "ipse," self; they occupy the side-brain, give thickness to the head, are the propelling powers of the mind, adding physical force, strength and energy to its



SMALL.

mental, moral and spiritual elements, linking man's highest to his lowest nature, and enabling the subtle essence of the Soul to manifest itself through matter.

RANGE FIRST: IPSEAL, CORPOREAL.

THESE relate to the body, and embrace the lowest faculties of the brain ; give breadth and thickness to the face ; create the desire to eat, live and breathe ; direct attention to the wants and necessities of the physical organism.

Analysis of the Corporeals.

ALIMENTIVENESS. Appetite, relish, desire for nourishing food.

RESPIRATION. Desire to breathe ; love of fresh air ; dread of suffocation.

FLAVOR. Taste ; ability to judge of the quality of food.

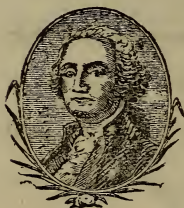
THIRST. Desire to drink ; love of water and other liquids.

RANGE SECOND: EXECUTIVES.

LOCATED around the ear ; give force, energy and executive power to the character ; ability to remove obstacles, and overcome opposition ; to defend and protect. Readily called into ac-

tion by sound on the brain. Relate to the sense of hearing. Throw the ear somewhat out from the head.

It is through the excitement of these faculties that soldiers are led on by martial music to face with courage danger and death. Large in the heads of Washington and Spurzheim, as seen in these cuts.



WASHINGTON.



SPURZHEIM.

Analysis of the Executives.

DESTRUCTIVENESS. Severity, extermination, desire and ability to destroy, conquer, kill, annihilate and remove opposing obstacles.

EXECUTIVENESS. Energy, zeal, thoroughness, propelling power ; ability to execute, accomplish, and attain the object desired.

COMBATIVENESS. Defense, resolution, force, courage, defiance, boldness, resentment of opposition.

DEFECTIVENESS. Ability to discern defects ; see faults and pick flaws. Perverted,—scolding and backbiting, leads to lying.

RANGE THIRD: PRUDENTIALS.

Disposition to accumulate and provide for the wants and necessities of the body and mind. To avoid danger, to guard, conceal, shield and protect the system against want and danger.

Analysis of the Prudentials.

ACQUISITIVENESS. Frugality, saving, industry, thrift, selfishness.

ECONOMY. Ability to retain, and make small means answer great and numerous ends.

SECRETIVENESS. Self-control, policy, tact, or artifice. Ability to secrete, evade, excuse. Cunning.

CAUTIOUSNESS. Carefulness restraint, anxiety ; fear, prudence, discretion, provision.

RANGE FOURTH: PERFECTIVES.

Give width to the upper side head ; are the foundation of mechanism, taste and skill, ability to understand the laws of mind and matter, and control the elements. Create a love for poetry, painting, beauty and finish ; give a desire to expand, experiment and speculate. Act as wings to the soul.

Analysis of the Perfectives.

CONSTRUCTIVENESS. Mechanical dexterity and ingenuity ; manual skill ; inventive and constructive ability.

IDEALITY. Taste, fancy, love of perfection, poetry and the fine arts ; love of the beautiful.

REFINEMENT. Delicacy, purity, and chastity of feeling and sentiment.

SUBLIMITY. Love of the grand, vast, endless and infinite ; produces sublime emotions and enthusiasm

MIRTHFULNESS. Gaiety, hilarity, playfulness ; fondness for sport, fun, glee.

WIT. Innate sense of the absurd and ludicrous ; original wit ; ability to joke and ridicule.

THERE are many traits of character which arise from a combination of faculties and temperaments.

These questions are framed to meet such cases, and to convey the information generally required.

It is more difficult to mark these questions correctly, than to mark the size of the Phreno-organs. They are more important and useful to the persons examined.

QUERIES.

To what extent am I inclined to intemperance ? To conceal my intentions ? To deceive, should success or safety require it ?

To be courageous when exposed to danger ? To anticipate danger and prepare for it ?

How far does the state of my health seem to be favorable to energy and talent ?

Am I inclined to invention and mechanical operations ? Shall I be successful in original invention ? Can I improve upon the inventions of others ? To what degree am I inclined to be venturesome in business matters ? To labor for the accumulation of property ?

Have I attended to self-improvement ? Am I sufficiently prudent and economical ? What is my talent for natural mechanical science ?

Am I adapted to literature and the fine arts ? Am I capable of being a musician ? Have I the ability to execute instrumental music ! What is my natural ability to conceal and express emotions ?

What are my talents for public speaking ? Metaphysics, theory, and abstract science ? For theological, moral, and spiritual science ? For the mathematical, natural, and exact sciences ?

How far am I naturally disposed to conform to the institutions, customs and ceremonies of society ?

Could I by cultivation become fluent in speech ?

To what extent am I inclined to be cheerful and buoyant under adverse circumstances ?

Would I be true to the conjugal relation ? Am I inclined to be jealous without just cause ? To concentrate and limit my operations to a particular home and subject, instead of changing and rambling ?

Am I able to control and direct others ? To be controlled by others ?

How high is my pride compared with my vanity ?

Am I sufficiently ambitious of distinction and applause? Am I more selfish than generous? Have I sufficient sympathy and charity for others? Do my feelings and emotions get the better of my judgment? Can I control my temper and govern my passions?

Is a mixed, or a fruit and vegetable diet best for me?

Can I rely upon my own judgment in matters of business, or should I counsel and advise with my friends? Have I sufficient regard for reputation, dress, and appearance, justice and self-respect? Am I liable to be influenced to do wrong by the example and persuasion of associates? Have I sufficient moral courage to associate with and reform the vicious? Am I more conservative than radical? Are my conceptions of men and things correct and reliable? Would I succeed in business for myself? Am I liable to anticipate more than I can realize? Am I sufficiently inclined to cultivate my talents?

Can I rely upon my judgment in the choice of a conjugal companion, or a partner in business? Should I follow my own judgment and first impressions in regard to matters of love and business?

Am I sufficiently discriminating in regard to my associates?

What is my ability for acquiring knowledge by observation, traveling and experience? From books, study and reflection? Would I make a good teacher? Am I better adapted to mental than muscular effort?

Would I succeed in trade or speculation with or without a partner?

WHAT BUSINESS AM I BEST ADAPTED TO?

You would succeed best in the profession, trade, business, study or pursuit marked in the following list.

TRADES AND PROFESSIONS.

ARTISTIC. Actor. Daguerrean. Designer. Draughtsman. Engraver. Florist. Gardening, Ornamental. Historical Painter. Landscape Painter. Portrait Painter. Modeler. Musician. Sculptor.

MECHANICAL. Baker. Bookbinder. Blacksmith. Bricklayer. Butcher. Cabinet Maker. Carpenter. Carriage Maker. Carriage Ironer. Carriage Trimmer. Compositor. Cooper. Dentist. Dressmaker. Engineer. Finisher of work. Founder. General Mechanic. Harness Maker. Inventor. Jeweler. Machinist. Manufacturer. Miller. Milliner. Molder. Penman. Picture-frame Maker. Printer, Shoemaker. Silversmith. Stone Cutter. Surgeon. Tanner. Upholsterer. Watchmaker.

TRADE. Accountant. Agent. Auctioneer. Bookseller. Cattle Dealer. Commission Business. Clerk—Dry Goods—Fancy Goods. Grocer. Lumber Dealer. Hardware. Importer. Jobber. Publisher. Salesman. Stock Jobber.

BUSINESS. Agent, General Business, Insurance, Express, Freight.—Banker. Broker. Canvasser. Cashier, Collector, Conductor, Contractor, Conveyancer, Financier. Librarian. Post Master. President of Bank, Railroad, Insurance Co., or Deliberative Body. Real Estate Dealer. Superintendent.

LITERARY. Author. Attorney. Dramatic Writer. Editor, Literary'

Political. Elocutionist. Governess. Historian. Lecturer. Novelist. Orator. Poet. Preacher. Reporter. Teacher.

SCIENTIFIC. Chemist. Diplomatist. Editor. Engineer. Geographer. Jurist. Lecturer. Naturalist. Navigator. Phrenologist. Physician. Surgeon. Surveyor.

MISCELLANEOUS. Farmer. Fisherman. Horseman. Hotel Keeper. Livery Keeper. Policeman. Politician. Seaman. Soldier. Statesman. Stock Raiser. Watchman.

DEVELOPMENTS FOR PARTICULAR PURSUITS

LAWYERS require the mental-vital temperament, to give them intensity of feeling and clearness of intellect; large Eventuality, to recall law cases and decisions; large Comparison, to compare different parts of the law and evidence—to criticise, cross-question, illustrate, and adduce similar cases; and large Language, to give freedom of speech. Phrenology will tell you how to acquire and use these faculties. Try it.

STATESMEN require large and well-balanced intellects, to enable them to understand and see through great public measures and choose the best course, together with high moral heads, to make them **DISINTERESTED**, and seek the people's good, not selfish ends.

PHYSICIANS require large Perceptive Faculties, so that they may study and apply a knowledge of Anatomy and Physiology with skill and success; full Destructiveness, lest they shrink from inflicting the pain requisite to cure. large Constructiveness, to give them skill in surgery; large Combativeness to render them resolute and prompt; large Cautiousness, to render them judicious and safe; and a large head, to give them general power of mind. Phrenology will predict with certainty whether or not a boy will succeed in this profession. The same is true of dentistry.

A **CLERGYMAN** requires the mental temperament, to give him a decided predominance of **MIND** over his animal propensities; a large frontal and coronal region, the former to give him intellectual capacity, and the latter to impart high moral worth, aims, and feelings, elevation of character, and blamelessness of conduct; large Veneration, Hope, and Spirituality, to imbue him with the spirit of faith and devotion; large Benevolence and Adhesiveness, so that he may make all who know him **LOVE** him, and thus win them over to the paths of truth and righteousness. Clergymen will do well to consult Phrenology; it will enable them to account for many seeming mysteries, and give them power and influence to do great good. It is in harmony with the highest Christianity.

EDITORS also require a mental temperament, with large Individuality and Eventuality, to collect and disseminate incidents, facts, news, and give a **PRACTICAL** cast of mind; large Comparison, to enable them to illustrate, criticise, show up errors, and the like; full or large Combativeness, to render them spirited; large Language, to render them copious, free, spicy, and racy; and large Ideality, to give taste and elevated sentiments. An Editor who understands and applies Phrenology possesses a power which he may use with great effect.

MERCHANTS require Acquisitiveness to impart a desire and tact for business; large Hope to promote enterprise; full Cautiousness to render them safe; large Perceptives, to give quick and correct judgment of the qualities of goods; good Calculation, to impart rapidity and correctness in casting accounts; large Approbativeness, to render them courteous and affable; and full Adhesiveness, to enable them to make friends of customers, and thus retain them. Why is one young man a better salesman than another? and why is one better worth a salary twice the amount than another? Phrenology answers this by pointing out the constitutional differences, and showing who is and who is not adapted to mercantile life. You had better consult it.

MECHANICS require strong constitutions, to give them muscular power and love of labor; large Constructiveness and Imitation, to enable them to use tools with dexterity, work after a pattern, and easily learn to do what they may see others do; and large perceptive faculties, to give the required judgment of matter, and the fitness of things.

WHOM SHOULD I MARRY?

THE most important conditions and qualifications of a wedded companion with whom you would be best mated you will find marked out below.

You should marry when about years of age. Your companion should be of the character, temperament and general appearance indicated.

SIZE. Large. Medium sized. Small. Tall. Of medium height. Short. Of full form. Slender. Dark complexioned. Fair complexioned. Light complexioned. Round. Plump featured. Sharp featured.

EYES. Black eyes. Dark eyes. Dark hazel eyes. Light hazel eyes. Blue eyes. Gray eyes. Large eyes. Small eyes. Full eyes.

HAIR. Black hair. Dark hair. Dark auburn. Light auburn. Light flaxen. Soft, Silken. Harsh. Coarse. Fine. Curling.

TEMPERAMENT. Vital. Motive. Mental. Passional. Emotional. Organic quality. Spiritual. Mixed.

Activity. Health. Size of brain. Social nature. Fidelity of attachment. Energy of character. Temper. Business ability. Prudence. Bravery. Jealousy. Suspicion. Candor. Cunning. Love of praise. Vanity. Pride. Disposition to govern. Submissiveness to control. Will. Honesty. Cheerfulness. Faith. Credulity. Religious nature. Kindness. Mechanical ability. Taste. Mirthfulness. Intellect. Observing powers. Judgment. Shrewdness. Genius. Charity. Faith. Hope.

ETHNOLOGY. Closely allied to the study of Phrenology is that of Ethnology, treating of the races and families and nationalities of men.

In features you resemble,—Your mother, or her people,—Your father, or his people.

In constitution and temperament—Your mother, or her people—Your father, or his people.

In mind and inclination—Your mother, or her people—Your father, or his people.

You are from a mixed race.

PHYSIOGNOMY A TRUE SCIENCE.

THAT Nature has instituted a Science of Physiognomy, as a facial expression of mind and character, is proclaimed by the very instincts of men and ani-

imals. The very dog can read the thoughts and intentions of his master ; can tell whether he is pleased or displeased ; knows who will make a good, and who a cruel master—all by the expressions of the countenance. Nature compels all her productions to proclaim their interior virtues and vices.

The countenance is so plain an index of character that he who runs may read. One look expresses anger, another affection, another kindness, etc. We express all our mental operations, even to the innermost recesses of our souls, through our countenances, with more minuteness and completeness than by words, especially when the expressions are intense and peculiar.

Spirits converse mainly by this method of expression ; they look and act their emotions, instead of talking them. The countenance expresses a greater amount of thought and feeling, together with the nicer shades and phases, than words can possibly communicate, by means of magnetic centers, called poles. Every physical and mental organ has its pole in a certain part of the face. The action of these organs influences the poles, and contracts the facial muscles, which utter the silent language of the soul. There exists an intimate relationship between the stomach and one part of the face, the lungs and another. Consumptive patients always have a hectic flush on the cheek, just externally from the lower portion of the nose. Inactive lungs cause paleness, healthy ones the rosy cheek. Dyspeptic patients are always lank and thin opposite the double teeth, while those whose digestion is good have full cheeks. Every organ of the body must have a pole in the face, through which it can express its wants and necessities. The magnetic pole of the heart is in the chin—when vigorous produces prominent chins, and vice versa. The beard is intended as a shield and protection to these very poles, and cannot be amputated with impunity ; it also protects the face and chest, especially of elderly men. All the Phreno-organs have their poles, or magnetic qualifying points, in the features. The pole of Acquisitiveness is located on each side of the middle portion of the nose, at its junction with the cheek, causing breadth of nose in proportion to the grasping instincts, as in the Jews, while a narrow nose indicates a want of speculative tendency. Firmness is indicated by the length, prominence and compression of the upper lip, hence the expression, “keep a stiff upper lip.” Self-esteem has its pole externally from that of firmness, and between the outer portion of the nose and mouth, causing a fulness of the upper lip. The affections have their poles in the edges of the lips, hence the philosophy of kissing. The pole of mirthfulness is located outward and upward from the outer corners of the mouth, hence the drawing up of these corners in laughter. Approbativeness has its pole directly outward from these corners ; it draws the mouth backward or outward. Like locations are assigned to all the organs. Physiognomy is a true science ; it is an unquestionable truth that fixed and absolute relations exist between the Phreno-organs and certain portions of the face. By these and other means the inherent character of every living being and thing gushes out through every organ of the body, every avenue of the soul. There can be no deception ; nature always speaks the truth. To understand and be able to apply Phreno-physiognomy is a gift worth more than Astor's millions.

DEFINITION OF THE ORGANS—THEIR USE, EXCESS AND DEFICIENCY,

WITH QUOTATIONS FROM THE BIBLE, RECOGNISING EVERY FACULTY AND
PASSION, SANCTIONING THEIR USE, AND WARNING AGAINST
THEIR ABUSE.

1. **AMATIVENESS.** Attachment of the sexes to each other, adapted to the continuance of the race. Perversion—Licentiousness. Deficiency—The want of affection toward the opposite sex.

SCRIPTURAL RECOGNITION. God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. Gen. 1. 27, 28. Thou shalt not commit adultery. Ex. 20. 14; see Prov. 6. 24-33. Prov. 7. 1-37.

A. **UNION FOR LIFE.**—Desire to pair, and to remain constantly with the loved one. Perversion—Mormonism. Deficiency—Want of congenial affection and warmth of attachment.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one. Gen. 2. 24. Let every man have his own wife, and let every woman have her own husband. 1 Cor. 7. 2; Matt. 19. 3-9.

2. **PHILOPROGENITIVENESS.**—Parental love; fondness for children and pets. Excess—Idolizing and spoiling children by caresses and excessive indulgence. Deficiency—Neglect of the young.

Can a woman forget her sucking child? Isa. 49. 15. See Mal. 4. 6. Gen. 14. 23. Luke 15. 20. Rachel weeping for her children. Jer. 31. 15. See Job 39. 14, 15, 16. Suffer little children to come unto me, for of such is the kingdom of heaven. Matt. 19. 14. See Deut. 11. 31; Deut. 31. 13. Luke 13. 34; Matt. 18. 2.

3. **ADHESIVENESS.**—Love of friends; disposition to associate. Perversion—Excessive fondness for company. Deficiency—Neglect of friends and society.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 1 Sam. 18. 1. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Henceforth I call you not servants, but I have called you friends, for all things that I have heard of my Father, I have made known unto you. John 14. 12-15. A man that hath friends must show himself friendly. Proverbs 18. 24. Two are better than one, for if they fall the one will lift up his fellow; if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. Ecclesiastes 4. 9-12. Behold how good and how pleasant it is for brethren to dwell together in unity! Ps. 133. 1. See Gen. 43. 1, 2, 3, 4, 14, 15.

4. **INHABITIVENESS.**—Love of home; desire to live permanently in one place. Excess—Prejudice against other countries. Deficiency—A roving disposition.

In my Father's house are many mansions, I go to prepare a place for you. John 14. 2. See Ps. 132. 14 Ps. 137. 1, 4, 5. 1 Kings 21. 3. Lev. 25. 29, 33.

5. CONTINUITY.—Ability to chain the thoughts to one particular subject until completed. Excess—Prolivity. Deficiency—Excessive fondness for variety.

Let every man abide in the same calling wherein he was called. 1 Cor. 7. 20. A double-minded man is unstable in all his ways. Jas. 1. 8,

SELFISH PROPENSITIES.

E. VITATIVENESS,—Love of life; youthful vigor, even in advanced age. Excess—Extreme tenacity of life; fear of death. Deficiency—Recklessness, and unnecessary exposure of life and health.

All that a man hath will he give for his life. Job 2, 4. Ps. 34, 12. For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15. 53, 54. It is better for me to die than to live. Jonah 4. 8.

6. COMBATIVENESS.—Self-defense; resistance; the energetic, go-ahead disposition. Excess—A quick, fiery, contentious disposition. Deficiency—Cowardice; want of proper self-respect.

Whatsoever thy hand findeth to do, do it with thy might. Ecclesiastes. 9, 10. Be not afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. Neh. 4. 14. Fight the good fight of faith. 1 Tim. 6. 12. Ye endured a great fight of afflictions. Heb. 10. 32. Waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11. 34. Quit yourselves like men, and fight. 1 Sam. 4. 9. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. Prov. 26. 21. Now, therefore, there is utterly a fault among you, because ye go to law one with another. 1 Cor. 6. 7. See Psalms 37. 8.

7. DESTRUCTIVENESS.—Executiveness; propelling power; the exterminating feeling. Perversion—the malicious, retaliating, revengeful and murderous disposition. Deficiency—Tamelessness; inefficiency.

Arise, Peter; slay and eat. Acts 11, 7. Be ye angry, and sin not; let not the sun go down on your wrath. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. Eph. 4. 26, 31. Fathers, provoke not your children to wrath. Eph. 6. 4. But they cried out the more, saying, Let him be crucified. Matt. 27, 23. Thou shalt not kill. Ex. 20. 13.

8. ALIMENTIVENESS.—Appetite; enjoyment of food and drink. Perversion,—Gluttony; intemperance. Deficiency—Daintiness; abstemiousness.

Of every tree of the garden thou mayest freely eat. Gen. 2. 16. For one believeth that he may eat all things, another, who is weak, eateth herbs. Rom. 14. 2, 3. Be not among wine-bibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. Look not on the wine when it is red. At the last it biteth like a serpent, and stingeth like an adder. Prov. 23. 20, 21, 31, 32. Give me food convenient for me. Prov. 30. 8. 23. 1, 3.

9. ACQUISITIVENESS.—The disposition to save and accumulate property. Perversion—Avarice; theft; extreme selfishness. Deficiency—Prodigality; inability to appreciate the true value of property.

If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel. 1 Tim. 5. 8. Provide things honest in the sight of all men. Rom. 12. 17. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. Prov. 10. 4. Give me neither poverty nor riches, lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal. Prov. 30, 8, 9. There is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11. 24. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough. Prov. 28. 19. Mortify covetousness, which is idolatry. Col. 3. 5. Thou shalt not steal. Ex. 20. 15.

10. SECRETIVENESS.—Policy; management. Excess—Cunning; disguise; hypocrisy; intrigue. Deficiency—Want of tact; openness; bluntness of expression.

A prudent man concealeth knowledge. Prov. 12. 23. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34. 13. A fool uttereth all his mind, but a wise man keepeth it in till afterward. Seest thou a man that is hasty in his words? there is more hope of a fool than of him. Prov. 29. 11, 20. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction. Proverbs 13. 3. Wherefore, putting away lying, speak every man the truth with his neighbor. Eph. 4. 25. Deceit is in the heart of them that imagine evil. Prov. 12. 20. Thou shalt not bear false witness against thy neighbor. Ex. 20, 16. Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Matt. 10, 16. A whisperer separateth chief friends. Proverbs 16. 28. Judges 16. 5. Gen. 27. 35. Gen. 16. 19.

11. CAUTIOUSNESS—Prudence; watchfulness; reasonable solicitude. Excess. Fear, timidity, procrastination. Deficiency—Blundering recklessness.

A prudent man foreseeth the evil, and hideth himself. Proverbs 22, 3. Serve the Lord with fear, and rejoice with trembling. Psalms 2. 11. Which of you intending to build a tower, sitteth not down first, and counteth the cost. Luke 14. 28. Watch ye, and pray, lest ye enter into temptation. Mark 14. 38. What I say unto you, I say unto all, Watch. Mark 13. 37. If thou do that which is evil, be afraid. Romans 13. 4. Terrors shall make him afraid on every side. Job 13. 11. Fear came upon me, and trembling, which made all my bones to shake. Job 4. 14. See Job 41. 25. Rev. 3. 2, 3.

ASPIRING AND GOVERNING ORGANS.

12. APPROBATIVENESS.—Affability: ambition to be promoted. Perversion—Vanity. self-praise, and extreme sensitiveness. Deficiency—Indifference to praise or blame; and disregard to personal appearance.

A good name is better than precious ointment. Ecclesiastes 7. 1. Do good, and thou shalt have praise. Romans 13. 3. Men will praise thee when thou doest well. Psalms 49. 18. Praise is comely for the upright. Psalms 33. 1. I will get them praise and fame in every land. Zeph. 3. 19. They loved the praise of men more than the praise of God. John 12. 43. Let another man praise thee, and not thine own mouth. Proverbs 27. 2. Let us not be desirous of vain glory, provoking one another, envying one another. Gal. 5. 26. See Matt. 26. 69, 70, 71, 72. Matt. 6. 6.

13. SELF-ESTEEM.—Dignity, manliness, love of liberty. Excess—Extreme

pride ; an arrogant, aristocratic, domineering-spirit. Deficiency—lack of self-respect and appreciation.

And God said, Let us make man in our own image, after our likeness, and let them have dominion over every living thing that moveth upon the earth. Genesis 1, 26, 28. What ye know, the same do I know also ; I am not inferior to you. Job 13. 2. God, I thank thee that I am not as other men. Luke 28. 11. Be thou strong, and show thyself a man. 1 Kings 2. 2. For I say to every man that is among you, not to think more highly of himself than he ought to think. Rom. 12. 3. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 28. 13.

14. FIRMNESS.—Decision ; fortitude ; stability ; steadfastness ; determination ; perseverance ; unwillingness to yield. Perversion—Obstinacy. Deficiency—No dependence can be placed on one without firmness—there is no stability of character.

Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Eph. 6. 13. Be ye steadfast, unmovable ; always abounding in the work of the Lord. 1 Cor. 15. 58. Be strong and quit yourselves like men. 1 Sam. 4. 9. And the Lord said unto Moses, this is a stiff-necked people. Ex. 32. 9. See Psalms 42. 7. Ps. 119. 31. Ps. 119. 106. Job 13. 15. Job 2. 3.

MORAL SENTIMENTS.

15. CONSCIENTIOUSNESS.—Love of justice ; integrity ; sense of duty and obligation. Excess—Scrupulousness, remorse, self-condemnation. Deficiency—Despondency, melancholy.

Till I die I will not remove mine integrity from me. Job 27. 5, 6. Let me be weighed in an even balance, that God may know mine integrity. Job 31. 6. Let us walk honestly. Rom. 13. 13. Render therefore to all their dues ; tribute to whom tribute is due ; honor to whom honor. Romans 13. 7. If thy brother trespass against thee rebuke him ; if he repent forgive him. Luke 17. 3. When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves ; which show the work of the law in their hearts, their conscience also bearing witness. Rom. 2. 14, 15. Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7. 12. Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Acts 24. 16. Having their conscience seared with a hot iron. 1 Tim. 4. 2. Do justly. Micah. 6, 8. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Deut. 1. 17.

16. HOPE. Expectation ; trust ; anticipation of future success and happiness. Excess—Visionary expectations ; extravagant promises ; anticipation of impossibilities. Deficiency—Despondency ; gloom ; melancholy.

Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. Isaiah 26. 4. For we are saved by hope. But hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? Romans 8. 24. Now abideth faith, hope, charity. 1 Cor. 13. 13. As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, yet possessing all things. 2 Cor. 6. 10, I shall be satisfied when I ~~awake~~ with thy likeness. Psalms 17. 15.

The Lord is my shepherd ; I shall not want. Psalms 23. 1, 6. Be glad in the Lord, and rejoice, ye righteous ; and shout for joy, all ye that are upright in heart. Psalms 32. 11. He that ploweth should plow in hope. 1 Cor. 9. 10. Hope deferred maketh the heart sick. Proverbs 13. 12. The hypocrite's hope shall perish. Job. 8. 13. Though he slay me, yet will I trust in him. Job 13, 15. He shall not be afraid of evil tidings ; his heart is fixed, trusting in the Lord. Psalms 112. 7. See Romans 15. 13.

17. SPIRITUALITY.—Faith, intuition, perception of the spiritual. Excess—Credulity, wonder. Deficiency—Extreme incredulity, skepticism.

The things which are seen are temporal ; but the things which are not seen are eternal. 2 Cor. 4. 18. We walk by faith, not by sight. 2 Cor. 5. 7. Ye believe in God ; believe also in me. I go to prepare a place for you ; I will come again and receive you to myself ; the Father shall give you another Comforter, even the Spirit of truth ; ye know him, for he dwelleth with you, and shall be in you. John 14. 1, 3, 16, 17. Gal. 5. 5. If we live in the Spirit, let us also walk in the Spirit. Gal. 5. 25. Go thy way, thy faith hath made thee whole. Luke 17. 19. And Jesus said unto him, Receive thy sight ; thy faith hath saved thee. Luke 18. 42. He shall give his angels charge over thee, to keep thee in all thy ways. Ps. 91, 11. If a man die, will he live again ? All the days of my appointed time will I wait till my change come. Job 14, 14. A spirit passed before my face ; the hair of my flesh stood up ; it stood still, but I could not discern the form thereof. Job 4. 15, 16. O thou of little faith, wherefore didst thou doubt ? Matt. 14. 31.

18. VENERATION.—Godliness, reverence, worship, adoration, respect for antiquity. Perversion—Idolatry, superstition, worship of idols. Deficiency—Disregard for things sacred, aged and eminent persons, or for the venerable.

Thou shalt have no other Gods before me. Ex. 20. 3. Thou shalt not take the name of thy God in vain. Ex. 20, 7. Give to the Lord the glory due to his name ; worship the Lord in the beauty of holiness. 1 Chron. 16. 29. O Lord, my God, in thee do I put my trust. Psalms 7, 1. Humble yourselves in the sight of the Lord, and he shall lift you up. James 4. 10. Our Father who art in heaven, hallowed be thy name, thy will be done, for thine is the kingdom. Matt. 6. 9-13. Swear not at all. Matt. 5. 34. The fool hath said in his heart, There is no God. Psalms 14. 1. Walk humbly with thy God. Micah 6. 8. Honor thy father and thy mother. Exodus 20. 12. Acts 17. 22-23.

19. BENEVOLENCE.—Brotherly kindness, desire to do good ; sympathy, disinterestedness. Excess—Giving alms to the undeserving ; too easily overcome by scenes of suffering. Deficiency—Extreme selfishness ; indifference to suffering.

Blessed are the merciful, for they shall obtain mercy. Matt. 5. 9. I was hungry and ye gave me meat, etc. Matt. 25. 35. Be ye kind one to another, tender hearted, forgiving one another. Eph. 4. 32. There is that scattereth, and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered himself. Prov. 11. 24, 25. Above all things have fervent charity among yourselves ; for charity covereth a multitude of sins. Use hospitality one to another without grudging. 1 Peter, 4. 8, 9. I will very gladly spend and be spent for you ; though the more I love you, the less I be loved. 2 Cor. 12. 15. Now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. 13. 13. What doth the Lord require of

thee, but to do justly, love mercy, and walk humbly withthy God? Micah 6.
8. Love thy neighbor as thyself. Matt. 19. 19. See Rom. 15. 1. Job 29. 11. 13.

PERFECTIVE FACULTIES.

20. **CONSTRUCTIVENESS.**—Mechanical judgment and ingenuity, ability to invent, contrive, construct, and use tools. Excess—Attempting impossibilities, perpetual motions, etc. Deficiency—Inability to use tools or understand machinery; awkwardness and obtuseness in everything requiring mechanical skill and dexterity.

And the Lord spake unto Moses, saying, I have called Bezaleel, and have filled him with understanding and knowledge in all manner of workmanship; to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones to set them, and in carving timber, to work in all manner of workmanship. Exodus 31. 1-5. I have sent a cunning man, skillful to work in gold, in silver, in brass, in iron, in stone, and in timber; in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find every device which may be put to him. 2 Chron. 2. 13. 14.

21. **IDEALITY.**—Perception and admiration of the beautiful and perfect; love of poetry; refinement; good taste; imagination. Excess—Fastidiousness; romantic imagination. Deficiency—Want of taste and refinement, with strong passions and a coarse temperament; roughness and vulgarity.

Out of Zion, the perfection of beauty, God hath shined. Ps. 1. 2. See Ezekiel 27. 3. 4. Ezekiel 16. 10. 14.

B. **SUBLIMITY.**—Fondness for the grand, sublime, and majestic; the wild and romantic, as Niagara Falls; rugged mountain scenery, ocean storms, thunder, etc. Excess—Extravagant representations; passionate fondness for the terrific. Deficiency—Inability to appreciate grandeur.

And God said, Let there be light, and there was light. Gen. 1. 3. The Lord reigneth, he is clothed with majesty. And the heavens shall be rolled together as a scroll. Isaiah 34. 4. Thus saith the Lord of hosts, I will shake the heavens, and the earth, and the sea; and I will shake all nations. Hag. 2. 6, 7. The earth shook and trembled; he bowed the heavens also, and came down, he rode upon a cherub, and did fly upon the wings of the wind; he made darkness his secret place. Psalms 18. 7. 13. See Psalms 93. 1. 3. 4.

22. **IMITATION.**—Power to copy, conform, adopt usages, personate, act, dramatize, imitate, and work after a pattern. Excess—Mimicry; servile imitation. Deficiency—Oddity; inability to conform to the usages of society.

With a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul. Prov. 22. 24, 25. Gen. 49. 6. Go and do thou likewise. Luke 10. 37. Like people, like priest. Hosea 4. 9. Christ suffered for us, leaving us an example, that ye should follow his steps. 1 Peter 2. 21. Follow not that which is evil, but that which is good. 3 John 1. 11. See 2 Thess. 3. 9.

D. **AGREEABLENESS.**—Blandness and persuasiveness of manner; pleasantness of expression and address; insinuation; the power to say even disagreeable things pleasantly. Excess—Affectation; blarney; undue mellowness of manner. Deficiency—Abruptness of manner; want of pliability and smoothness.

Pleasant words are as a honeycomb, sweet to the soul. Prov. 16. 24. A soft answer turneth away wrath, but grievous words stir up anger. Proverbs 15. 1. A word fitly spoken is like apples of gold in pictures of silver. Prov. 25. 11.

PERCEPTIVE FACULTIES.

23. **MIRTHFULNESS.**—Wit; fun; humor; playfulness; ability to joke, to appreciate the ridiculous, and enjoy a hearty laugh. Excess—Ridicule and sport of the infirmities and the misfortunes of others. Deficiency—Extreme gravity; indifference to all amusements, and inability to appreciate wit and humor.

A time to weep, and a time to laugh, a time to mourn, and a time to dance. Ecc. 3. 4. A merry heart doeth good like a medicine. Proverbs 17, 22. A merry heart maketh a cheerful countenance. Proverbs 15. 13. See Ezek. 23 32. Psalms 69. 8. Luke 15. 32. Job 8. 21. Job 12. 2.

24. **INDIVIDUALITY.**—Desire to see: perception of things: capacity to individualize objects and acquire knowledge by observation. Excess—A staring greediness to see: prying curiosity and impertinent inquisitiveness. Deficiency—Dullness of observation; want of practical knowledge.

Come, behold the works of the Lord. Psalms 56. 8. The eyes of man are never satisfied. Proverbs 27. 20. Having eyes ye see not. Mark 8. 18. Blessed are the eyes which see the things that ye see. Luke 10. 23. See Isa. 38. 14.

25. **FORM.**—Perception and memory of shapes, forms, faces, angles, and configuration in general: aids in drawing, moulding, and working by the eye. Excess—A painful sense of imperfection in the forms of faces and other objects. Deficiency—A poor memory of faces and forms.

Show them the form of the house, the fashion thereof, and all the forms thereof. Ezekiel 43. 11. I have formed him; yea, I have made him. Isaiah 43. 7. Shall the thing formed say to him that formed it, Why hast thou formed me thus? Romans 9. 20. The carpenter stretcheth out his rule, he marketh it out with the compass, and maketh it after the figure of a man. Isa. 44. 13.

26. **SIZE.**—Ability to judge of size, magnitude, length, breadth, height, depth, distance, proportionate size, fineness and coarseness, also the weight of objects by their size. Excess—Unprofitable and annoying fastidiousness as to size, proportion, and relative magnitude. Deficiency—Inability to judge of size and distance.

And God made two great lights: the greater light to rule the day, and the lesser light to rule the night. Gen. 1. 16. I looked, and behold a man with a measuring line in his hand. Zech. 2. 1, 2. See Ezekiel 41. 1-17. Prov. 20. 24.

27. **WEIGHT.**—Perception of the law of gravitation; power to balance one's self; to judge of perpendicular and momentum; to become a marksman, horseman, and to "carry a steady hand." Excess—Desire to climb or go aloft unnecessarily and hazardingly; pain at seeing things out of plumb, etc. Deficiency—Inability to keep the balance, or judge of perpendicular or level: liability to stumble.

A false balance is abomination to the Lord, but a just weight is his delight. Prov. 11. 1. Job 37. 16. Isa. 40. 12.

28. **COLOR.**—Perception of colors; judgment of shades, hues, and tints in flowers, fruits, clouds, rainbow, sky, and all works of art or of nature which exhibit colors. Excess—Extravagant fondness for colors; fastidiousness in criticism and solution of colors: desire to dress in many colors. Deficiency—Inability to distinguish or appreciate colors or their harmony.

Thou shalt make the tabernacle with t en curtains of fine twined linen, and blue, and purple, and scarlet. Exod. 36. 1. Jer. 4. 30. Exod. 25. 2, 5.

29. ORDER.—Method, system, arrangement, neatness. Excess—Fastidiously neat: more nice than wise; wastes life in unnecessary cleaning and arranging. Deficiency—Slovenliness; disorder; heedlessness about books, tools, clothes, work; has everything “at loose ends.”

Let all things be done decently and in order. 1 Cor. 14. 40. Set thy words in order before me. Job 33. 5. Ex. 40. 4.

30. CALCULATION.—Ability in numbers and mental arithmetic; talent to reckon figures “in the head;” to add, subtract, divide, multiply, etc. Excess—Disposition to count everything. Deficiency—Inability to comprehend the relations of numbers or to learn arithmetic.

The very hairs of your head are all numbered. Matt. 10. 30. Psa. 147. 4. Job 31. 37. 2 Sam. 24. 2.

31. LOCALITY.—Recollection of places desire to travel; talent for geography. Excess—An unsettled, roving disposition. Deficiency—Inability to remember places or the points of the compass; liability to get lost.

Go ye into all the world and preach. Mark 16. 15. Many shall run to and fro, and knowledge shall be increased. Dan. 12. 4. Numb. 10, 29, 30.

LITERARY FACULTIES.

32. EVENTUALITY.—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. Excess—Tedious fullness of detail in relating facts; desire to relate stories to the neglect of other things. Deficiency—Forgetfulness; a poor memory of events.

The Athenians spent their time in nothing else but either to tell or to hear some new thing. Acts 17. 21. Deut. 32. 7. 2 Thess. 2. 15. 2 Thess. 3. 6. Gal. 1. 5. Psa. 78. 5-7.

33. TIME.—Recollection of the lapse of time; day and date; ability to keep the time in music, and the step in walking, and to carry the time of day in the memory. Excess—Tendency to mark time in company by drumming with the foot or fingers, and to be tediously particular in telling the date or day of the week when every little thing took place. Deficiency—Inability to remember dates or to judge of the passage of time.

To every thing there is a season; and a time to every purpose under the heaven. Ecc. 3. 1. Jer. 8. 7.

34. TUNE.—Sense of sound love of music; perception of harmony and of melody; ability to compose and perform music. Excess—Continued singing, humming, or whistling, regardless of time, place, or propriety. Deficiency—Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.

Praise the Lord with harp. Sing unto him a new song; play skilfully with a loud noise. Psa. 33. 2, 3. Psa. 68. 25.

35. LANGUAGE.—Talent to talk; ability to express ideas verbally; memory of words; and, with the percepts large, ability to learn the science of language, and to talk foreign languages well. Excess—Redundancy of words, garrulity. Deficiency—Inability to clothe ideas; hesitation in common conversation.

And Moses said, O my Lord, I am not eloquent, but slow of speech and of a slow tongue. And the Lord said, Is not Aaron thy brother? I know that he can speak well, and he shall be thy spokesman unto the people. Ex. 4. 10, 14, 16. Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34, 13.

REASONING FACULTIES.

36. CAUSALITY.—Ability to reason and comprehend first principles, and the why and wherefore. Excess—Too much theory, without practical adaptation to common life. Deficiency—Inability to reason, to think, understand and to plan.

Come now, let us reason together, saith the Lord. Isa. 1. 18. Jesus said unto them, O ye of little faith, why reason ye among yourselves? Matt. 16. 8 And Paul reasoned with them out of the Scriptures. Acts 17. 2. And he reasoned in the synagogues every Sabbath, and persuaded the Jews and Greeks. Acts 18. 4. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled. Acts 24. 25. Produce your cause, saith the Lord, bring forth your strong reasons, Isa. 41. 21.

37. COMPARISON.—Inductive reasoning; ability to classify, and apply analogy to discernment of principles; to compare, discriminate, illustrate, and draw correct inferences. Excess—Fault-finding and captious criticism, Deficiency—Inability to reason by analogy, or understand similes, fables, or parables.

Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, etc. It is like leaven, etc. Luke 13, 18, 19. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. Rom. 1. 20. Mark 4. 30.

C. HUMAN NATURE.—Discernment of character; intuitive perception of the motives and dispositions of strangers at the first interview. Excess—Obtrusive and offensive criticism of character; violent prejudice for and against persons, in violation of courtesy and politeness. Deficiency—Confidence without discrimination; liability to believe rogues honest, and honest men rogues.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. Job 21. 27. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. Prov. 20. 5. Neh. 6. 8.

CLOSING REMARKS.

THE impatient demand for the "Chart and Compass of Life," compel us to publish the first edition incomplete. The large illustrated work will be forthcoming immediately. Those desiring to know and be true to themselves, should call on or address us at our Phreno-Electro-Medical Institute, New York City. PROF. E. Z. WICKES and others will lecture at 3 and 8 o'clock P. M. Phreno-Examinations with Charts daily. Medical Advice free. Mrs. S. F. Hancox, M. D. treats diseases of women. Characters and business qualifications told from likeness sent us. All our publications and Christian Spiritual works at wholesale. A Christian Spiritual church established.

Services and inspirational speaking every Sunday, at 10 A. M. and 7 and 8 P. M.. All friends of truth invited.

TESTIMONIALS.

—*—

From the Burlington Free Press.

THE audiences at Prof. Wickes' lectures are rapidly increasing, and much interest is manifested. His last lecture on the Science of the Soul was very fully attended, and attentively listened to. We have seen a large collection of testimonials to the value and interest of his lectures. Prof. Wickes is spoken of by our contemporaries as of animated delivery and eminently original ideas. We notice Prof. Wickes' lectures well spoken of elsewhere. The 'Bennington Banner' says: 'A good deal of interest has been created by Prof. Wickes as a Phrenologist and Physiognomist. He appears perfectly at home. From the two lectures we have heard we are perfectly satisfied that the word 'Humbag' does not belong to him. The 'Rutland Herald' says: 'His lectures, combining Phrenology with Physiognomy and other kindred subjects, and accompanied by public examinations, are very instructive and unusually interesting.

—*—

From the Burlington Sentinel.

PROF. WICKES is handsomely spoken of in our state exchanges. He has already delivered several lectures here, which have been even more largely attended than were those of Prof. Fowler upon similar subjects. Prof. Wickes' lectures are extremely interesting, and will well repay listening to.

—*—

From the Burlington Times.

PROF. WICKES' third lecture here on the Science of Mind, was elaborated with a lucidity eminently befitting the subject, which was illustrated by many recondite and rare pictures adorning the walls of the Hall. Some examinations and delineations of character were given, greatly to the amusement and edification of the audience. The Professor is animated in his delivery, and eminently original in his ideas. His afternoon lectures to ladies are highly commended by them, as we see by testimonials shown us. The lectures are illustrated by an immense number of drawings, paintings and photographs.

—*—

From the Ladies of Burlington, Vt.

HAVING attended a course of Lectures to the Ladies by Prof. E. Z. Wickes, we have been highly interested and instructed. They appear to embrace the whole duty of woman, and are unexceptionable in every respect. We therefore cheerfully recommend him to ladies wherever he may go, as a gentleman, a scholar, and a public benefactor. The facility with which he delineates character by his new system of Phreno-Physiognomy is astonishing to all.

SIGNED BY MANY LADIES.

—*—

From the New York Herald.

REV. PROF. WICKES has returned from his lecturing tour in Vermont, where he has been received with very great favor, as seen by the eulogies of the press throughout the State. This intuitive Phrenologist and Physiognomist, author of the 'Illustrated Chart and Compass of Life,' and the new system of Phreno-Physiognomy, will answer calls to lecture on the Science of Mind, illustrated by an immense number of drawings, paintings, and photographs of the most distinguished individuals of all ages and nations.

From the Orange Journal.

PROF. E. Z. WICKES has closed his course of twelve lectures in this place to a large, highly intelligent, and greatly interested audience. He has received great encouragement in this place, besieged with applicants for Phrenocharts, counsel, and medical advice. His ability to delineate character stands unrivalled. We are well acquainted with the character of many persons who have been examined physically and mentally by the Professor, and have been surprised at the truthfulness of the delineations. He has established a free library during his protracted and successful labors in the city of Newark.

From the Rahway Register.

PROF. E. Z. WICKES, Author of the Illustrated Phreno-Chart and Compass of Life, whose Lectures form the theme of editorial comment in every direction, appears to have given the greatest satisfaction as a Lecturer, wherever it has been his lot to hold forth in that capacity. On the subjects of Phrenology and Physiognomy Prof. Wickes has evidently bestowed much pains and study, and the very striking and original manner in which he illustrates and brings to bear before an audience the great principles of the two sciences respectively, is spoken of in terms of enthusiastic praise by the press generally. If editorial testimony, and that of the most respectable character, is to be considered reliable, then we are fully justified in the inference that the subject of this notice is one of the most original, interesting and successful lecturers that has ever appeared in our midst. Such a mass of editorial testimony, in behalf of any individual we have rarely seen.

From the Democrat and Republican.

PROF. WICKES, an eminent Phrenologist and Physiognomist, author of the Illustrated Phreno-Chart and Compass of Life, comes highly recommended by eminent men, the clergy and the press. We have seen a large collection of testimonials from ladies and editors, to the value and interest of his Lectures. The New York Tribune and Herald say: "Prof. Wickes has returned from his lecturing tour in Vermont, where he has been received with very great favor, as can be seen from the eulogies of the press throughout the state." The Orange Journal says: "Prof. Wickes closed his course of twelve lectures here, to a large, intelligent, and highly interested audience." His ability to delineate character stands unrivalled. He is said to be earnest and animated in his delivery, and eminently original in his ideas, and we have no hesitation in recommending him to our citizens. All are cordially invited to attend.

Museum, Library and Reading-Room

Open to all Visitors.

Lectures and Phreno-Examinations, with Charts, daily.

The Science of Man and his Relations, taught at
WICKES' PRACTICAL COLLEGE,
 112 South Prospect Street,
 NEWARK, N. J.

PROF. WICKES comes highly recommended. These Lectures are spoken of as being *intensely* interesting and instructive by the press everywhere.

PHRENOLOGICAL EXAMINATIONS AND CHARTS
 marked, with verbal or written descriptions of character, talent, disposition, and capabilities. Character and business qualifications told from likenesses. How to change the Temperaments, and cultivate deficient faculties.

Parents and others who seek the present and future welfare of their children should come and have a correct delineation of their character given—the exact business or profession to which each child or adult is best adapted—to give pecuniary success, mental happiness, and physical health.

“Man's greatest knowledge is himself to know.”—POPE.


The Author will answer calls to Lecture, give Charts and full written descriptions of characters, when desired.

Price of examination, with Chart and full delineation of character, private counsel, etc...\$1 00

Full written description of character, together with Chart, etc..... 4 00

Ladies and Children, half price. Liberal discount made to Clubs, Schools, Families, Colleges, etc.

PROF. WICKES will furnish public lecturers or private individuals with Paintings and Drawings, Portraits and Lithographs, of notable persons, gathered from all parts of the world; together with his illustrated “**CHART AND COMPASS OF LIFE.**”

 **Diplomas given graduates in Wickes' Practical College.**

The Science of Mind. THE FOCUS OF LIGHT &

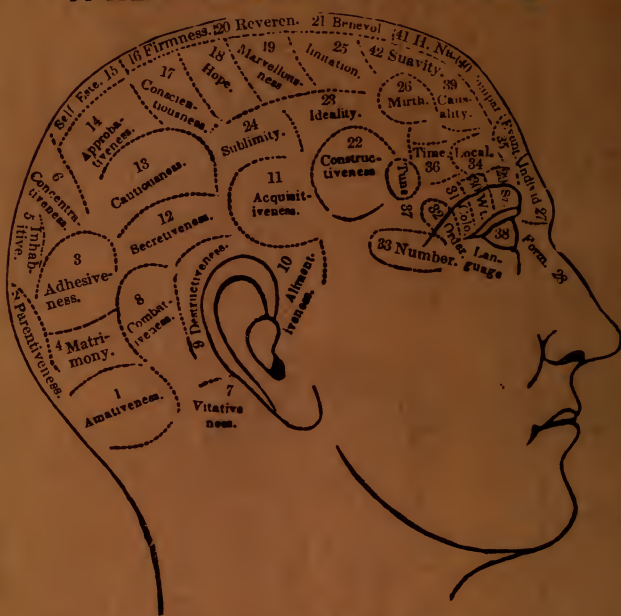
A KEY TO ALL KNOWLEDGE.

LIBRARY OF CONGRESS



0 022 171 289 4

PHRENO-PHYSIOLOGY
ETHNOLOGY AND PHARMACY.



LIBRARY OF CONGRESS



0 022 171 289 4